Lucifer’s Basilica

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Introduction

This book is not speculation. It is not rumor, nor invention, nor the wild charges of enemies. What you will find in these pages is a dossier — a body of evidence drawn from the Vatican's own vaults, from papal bulls written in their chancery, from chronicles of their own time, and from eyewitnesses who saw and suffered under their power. It is testimony given not by dreamers but by men who lived under the shadow of the so-called Holy See and paid the price of its cruelty. It is art carved into their catacombs, inscriptions placed upon their tombs, decrees sealed with their ring, and records that they themselves preserved. They cannot be denied, for they are the work of the Vatican itself, left behind as evidence of what they are and what they serve.

From the beginning, the Church of Vatican has cloaked itself in holiness while hiding a different face beneath. It took upon its lips the name of Christ but filled its hands with blood. It declared itself the Bride of Christ while selling its body to kings, tyrants, and devils. It raised temples on the graves of martyrs and adorned them not with the symbols of heaven but with the signs of darkness — the sun god, the morning star, the horned and winged demons of the underworld. It proclaimed "light" while preserving the name of *Lucifer* in stone beneath St. Peter's. It declared itself the shepherd while unleashing wolves to devour the flock.

This work accuses directly. It does not shrink from naming the Pope, the Curia, and the priesthood of Vatican as what they are: not servants of God, but servants of evil. Not pastors of souls, but predators of bodies. Not guardians of truth, but merchants of lies. They have made the Vatican a throne of demons, a place where darkness wears the mask of light. And the evidence of it lies in their own deeds.

The indictment is simple and terrible. When a man commits a crime, he may repent, confess, and turn. But when a whole institution, century after century, preserves symbols of Satan under its basilicas, writes bulls commanding torture and death, burns Jews, drowns women, enslaves nations, violates children, and yet calls itself holy — then we are not looking at the weakness of men, but at the face of something older, darker, and inhuman. We are looking at the work of the Adversary himself, established in stone in the heart of Rome.

Let the reader understand: this book is not a debate, not an opinion. It is an indictment, presented in the style of a trial. Each chapter is a charge, and the evidence is laid out like exhibits before the court of history. The Vatican has condemned millions to the stake, the dungeon, the lash, the sword, and the silence of shame. Now it is the Vatican that stands accused.

The thesis of this work must be spoken plainly at the outset, for there must be no ambiguity in what follows. In this book we accuse the Pope, the Curia, and their priesthood of being servants of evil, not of God, on the basis of their own symbols and their own deeds. We do not speak of errors of judgment, or of the private sins of weak men, but of a system that for

nearly two millennia has consistently betrayed Christ while claiming His name. We speak of an institution that has clothed itself in white robes while its hands drip with blood, that has lifted up chalices of gold filled not with the wine of life but with the spoil of the poor, the enslaved, and the murdered.

The papacy stands on trial in these pages. And the charge is not that its popes were sinners, for all men sin. The charge is that they raised sin into doctrine, enshrined it in law, and blessed it as holy. The charge is that they preserved and celebrated symbols of darkness beneath their basilica, that they wrote bulls commanding the rack, the pyre, and the dungeon, that they murdered and enslaved in the name of Christ, that they plundered the innocent, silenced the just, and deceived the faithful. The charge is that they are not merely corrupt men, but a corrupt throne — a seat of Satan masquerading as the seat of Peter.

The reader must understand that what is brought forth here is not invention. It is documentary. The evidence is their own inscriptions in the catacombs beneath St. Peter's, where the name of Lucifer is carved in stone. The evidence is their own papal bulls, preserved in the Vatican archives, commanding the Inquisition to burn, to torture, and to strip the flesh from human bodies. The evidence is the testimony of men like Bartolomé de las Casas, who saw the rivers of blood in the New World and wrote of the massacres blessed by the Pope. The evidence is the record of their own chroniclers, who wrote down the orgies, murders, and poisonings of popes like John XII, Benedict IX, and Alexander VI. The evidence is the living testimony of our own day: the cries of children violated by priests, the voices of nuns enslaved, the revelations of Vatican bankers laundering blood money.

The thesis is therefore inescapable. The Vatican is not the house of God but the house of demons. Its popes and priests are not shepherds but wolves. Its sacraments are not channels of grace but instruments of control. Its wealth is not the fruit of charity but the spoil of the dead. Its symbols are not of Christ but of the adversary. By their own hand they have drawn the indictment against themselves, and by their fruits they have condemned themselves.

In these pages we shall present the record. Each chapter will bring a charge, supported not by opinion but by fact. The Vatican itself will testify against the Vatican. Its art, its archives, its decrees, and its history will speak, and the voice that emerges from them is not the voice of Christ but the hiss of the Serpent.

The method of this book is deliberate and judicial. It is not the language of rumor or the tone of idle debate, but the framing of charges in the manner of a trial. Each chapter will serve as an indictment. Each begins with a charge laid against the papacy, and each will be supported by exhibits — the documents, inscriptions, chronicles, testimonies, and deeds of the Vatican itself. In this way the reader will see not our words alone, but the Vatican standing as its own witness, condemned by the record of its own hand.

Consider how justice is pursued in a court. An accusation is brought; then the evidence is laid upon the table: letters, decrees, contracts, and the testimony of witnesses. The judge does not ask for speculation, but for proof. And if the proof is found, the guilty are condemned. So also will this book proceed. For too long the Vatican has sat as judge over the nations, casting

down kings, excommunicating rulers, condemning heretics, burning women, silencing the poor. Now it is the Vatican itself that will stand in the dock.

The structure is simple. Chapter I presents the charge of demonic symbolism: the evidence of Lucifer, Sol Invictus, and horned figures beneath St. Peter's Basilica. Chapter II shows the fraudulent rise of the papacy, its foundations built on forgeries, simony, and the collusion with tyrants. Chapter III places individual popes on trial — John XII, Benedict IX, Alexander VI, Innocent VIII, Julius II — not as sinners only, but as criminals whose deeds would shame any throne of man. Chapter IV accuses the Vatican of centuries of persecution against the Jews, its decrees, ghettos, badges, and pogroms standing as proof. Chapter V sets forth the horrors of the Crusades, the blood spilled at Jerusalem, Constantinople, Béziers, and countless towns, crimes sanctified with papal blessings. Chapter VI presents the Inquisition and witch-hunts, the bulls of torture, the racks and stakes, the screams of women drowned and burned. Chapter VII lays bare the modern crimes: the sexual abuse of children, the silencing of victims, the laundering of money, and the testimony of priests themselves who declare, "The devil is in the Vatican."

Each charge will be laid plainly. Each will be shown with evidence drawn from papal bulls, chronicles, eyewitness accounts, official Vatican publications, and even their own artwork. Where possible, their very words will be cited, so that the Vatican condemns itself from its own mouth. Commentary will be given only to highlight what is already plain: that these deeds are not holy, nor human weakness alone, but the signs of an institution ruled by evil.

This is the method: not the speculation of men, but the testimony of history. Not opinion, but record. Not the anger of the oppressed, but the cold presentation of evidence. The reader is asked to act as judge, but the evidence will show that the verdict has already been written — written by centuries of blood and by the Vatican's own hand.

The scope of this indictment is vast, for the crimes of the Vatican are not bound to one century or one act of betrayal. They stretch like a dark river across the ages, beginning in the catacombs beneath St. Peter's and flowing through the centuries in an unbroken current of blood, corruption, and deceit. From its first monuments to its latest decrees, the papacy has left a record not of holiness but of horror. It is this continuity that proves the charge: we are not dealing with scattered accidents but with the consistent face of an institution given over to evil.

We begin in the Vatican necropolis, beneath the basilica where popes claim to stand on the bones of Peter. There the stones preserve the names of Lucifer and Vesper, the chariot of the sun god, the horned and winged demons of tombs, the very symbols that betray allegiance to powers of darkness. These images, preserved and displayed, stand as the first witness.

From there, we trace the rise of the papacy as a throne of power, not of service. Forged documents like the *Donation of Constantine* and Pseudo-Isidorian Decretals gave Vatican false authority, while popes colluded with tyrants and crowned butchers in exchange for supremacy. They declared themselves "Vicars of Christ," yet defended idols, raised wars, and

sold salvation to the highest bidder. The papacy became a brothel in the days of Marozia and Theodora, a marketplace of sin where tiaras were bought and sold.

The third witness is the catalogue of papal crimes. John XII, Benedict IX, Alexander VI, Innocent VIII, Julius II, and others sit in the dock of history, their deeds recorded by their own contemporaries: adultery, murder, incest, poison, orgies, and war. Their thrones were not altars but seats of Satan, their courts not temples but dens of vice.

The fourth witness is the persecution of the Jews. From Constantine onward, papal decrees stripped them of dignity, marked them with badges, locked them in ghettos, and unleashed pogroms. The very people whose prophets Christ claimed were hounded, slaughtered, and mocked by those who claimed to be Christ's successors.

The fifth witness is the Crusades, wars waged not for heaven but for loot. From Jerusalem to Constantinople, from the Rhineland to Béziers, rivers of blood were spilled in the name of the cross. Papal blessings turned swords into sacraments, and massacres into miracles.

The sixth witness is the Inquisition and the witch-hunts. Papal bulls legalized torture, sanctioned the rack, the stake, and the dungeon. Entire villages trembled at the sound of inquisitors' footsteps. Women were drowned, burned, and broken under the lash while popes counted the gold seized from their families.

Finally, the seventh witness is our own age. The crimes have not ceased. Priests have violated children in secret, bishops have silenced victims, the Vatican Bank has laundered the blood money of criminals, and even within their walls exorcists testify: "The devil is in the Vatican." These are not relics of a dark past, but the deeds of the present, proving that the evil enthroned long ago has never departed.

The scope of this indictment therefore covers the whole age of the papacy: from the first carvings of Lucifer beneath St. Peter's to the scandals of our own century. From the tombs of Vatican to the dungeons of the Inquisition, from the ghettos of Jews to the cries of children, the record is seamless. It is the legacy of demons ruling in vestments, and it is the story the Vatican itself cannot erase.

Christ Himself gave the measure by which all men and institutions are to be judged: *"By their fruits you shall know them"* (Matthew 7:16). Not by their titles, nor their garments, nor their claims of authority, but by the deeds that flow from their lives. Grapes are not gathered from thorns, nor figs from thistles. A good tree cannot bear evil fruit, nor can a corrupt tree bring forth good fruit. This is the standard Christ gave, and by this standard the papacy must be weighed.

What, then, are the fruits of the Vatican? Its fruits are tombs carved with the name of Lucifer, altars built to the sun god, and demons set in mosaic beneath its basilicas. Its fruits are bulls commanding the torture of men, the burning of women, and the drowning of children. Its fruits are the cries of Jews locked in ghettos, the blood of people slain in crusades, the ashes of innocents cast upon the wind. Its fruits are popes who poisoned rivals, raped nuns, sold indulgences, and laughed at Christ while clothed in His name. Its fruits are the silence

imposed upon children violated by priests, the laundering of criminal wealth through its banks, and the testimony of its own exorcists that the devil walks its halls.

By these fruits the Vatican is known. Not as the Bride of Christ, but as the harlot of Babylon. Not as the shepherd of the flock, but as the den of wolves. Not as the city on a hill, but as the dwelling of demons. By their fruits they have borne witness against themselves, and no mask, no robe, no ceremony can hide what those fruits reveal.

Therefore, let this indictment stand not in the voice of men alone but in the judgment Christ Himself proclaimed. When the deeds are evil, the tree is evil. When the fruits are corruption, blood, and horror, the root is not holy. And when a throne claims the name of God while producing the works of Satan, it is not the throne of Peter but the throne of the Adversary.

So we begin. The following chapters will lay the charges one by one. The evidence will be presented as exhibits, drawn from the Vatican's own archives and the witness of history. The court is the conscience of mankind, the judge is truth itself, and the verdict belongs to all who have the courage to see. Let the record be heard, and let the Vatican stand accused by the standard of Christ: *"By their fruits you shall know them."*

Symbols Beneath St. Peter's: Worship of Darkness

We begin where the Vatican itself began: in the earth beneath St. Peter's Basilica. Deep under the marble floor of the church, beneath the high altar where the popes claim to guard the tomb of the apostle, lie the necropolis and mausoleums of ancient Vatican. It was here, in the 20th century excavations, that archaeologists uncovered tombs decorated not with the purity of Christ but with inscriptions and images that testify to a different allegiance. The Vatican's own website once displayed these discoveries, presenting them as part of its history. Yet it is naïve to believe that the hierarchy only "discovered" these symbols in the 20th century. The Church has controlled this ground since its earliest days; popes, priests, and curial officials have had access to the necropolis for centuries, walking among these tombs, studying these inscriptions, and — as this book charges — secretly venerating the same demonic icons they now pretend were innocent relics of history. But when questions arose, when the faithful asked why the name of Lucifer was preserved under the shrine of Catholicism, the page was quietly removed. What had been shown to the world was suddenly hidden, buried again under silence.

The central witness of this charge is Mausoleum U. On its walls were discovered inscriptions bearing the name *Lucifer*, the "light-bearer," and *Vesper*, the evening star. These are not stray words or vague metaphors; they are titles historically given to the fallen one, the adversary cast down from heaven. Scripture itself bears witness: "How art thou fallen from heaven, O Lucifer, son of the morning!" (Isaiah 14:12). For centuries the Church itself taught that *Lucifer* was a name of Satan. To preserve his name in mosaic, to honor it in stone, is not the mark of a Christian church but of a sanctuary of his cult.

The Vatican cannot plead ignorance, for these inscriptions were not carved in secret. They were studied, catalogued, photographed, and presented with official captions. The very act of placing them before the public was an admission. Only later, when the scandal was too great, did the curators draw back and conceal them, erasing links and deleting pages as though truth could be destroyed by the press of a key. But what is written in stone cannot be erased by bureaucrats. The testimony remains: in the very heart of the Vatican, the name of Lucifer is preserved and honored.

This is the first charge, and it is grave: that beneath the altar where the world is told the bones of Peter lie, the Vatican preserves the name of Satan himself. No excuse can undo the meaning of this. A church that builds its foundations on Christ does not carve the name of the enemy into its tombs. A holy place does not honor both God and the adversary. To enshrine *Lucifer* beneath St. Peter's is to reveal the true master the Vatican serves.

The second witness rises from Tomb M, known as the tomb of *Cristo-Sole* — "Christ the Sun." This tomb was later carefully described by Tiberio Alfarano, whose record survives even though the epitaph itself has been lost. Within its vault, built in first decades of the 3rd century, Christ is not depicted as the humble Son of Man, nor the crucified Savior, nor the risen Shepherd of souls. Instead, He appears in the likeness of Sol Invictus, the pagan sun god of Rome, driving a chariot drawn by white horses across the heavens.

This is not the language of the Gospels. It is not the imagery of the New Testament. It is the direct appropriation of Rome's old idol, Sol Invictus, whom emperors such as Aurelian exalted as the supreme deity of the empire. In the fourth century, when Constantine "converted," Sol Invictus was still stamped upon the imperial coinage. The feast of Sol Invictus, December 25, was simply baptized as the birth of Christ. And in Tomb M, the fusion is laid bare: Christ is clothed not as the Redeemer but as the Sun God, enthroned in the very imagery of pagan worship.

The presence of such a depiction beneath the Vatican cannot be explained as mere "artistic influence." It is a declaration in stone of the syncretism by which Rome conquered faith: replacing the god of Scripture with the gods of empire, then pretending the two were one. To show Christ as Sol is to reduce Him to a mask for an older power — the cult of the sun, the worship of light as a force divorced from truth, the very path that leads back to Lucifer, the fallen "light-bearer."

The tomb does not stand alone. Its walls bore other images: the Good Shepherd, Jonah, and a fisherman — Christian symbols mingled with the vines of Dionysus and the chariot of Sol. Here we see the Vatican's true inheritance: not pure Christianity but a hybrid faith where Christ is made to ride in the place of Apollo, Dionysus, and Sol. The Gospel is absorbed into the pantheon of demons, and the basilica above is built upon this mixture as upon a foundation.

To this day the Vatican does not repudiate the tomb. It catalogs it as Christian, presenting the Sun-Christ as evidence of early belief. But the evidence speaks otherwise: it reveals the Church's embrace of paganism, its willingness to dress Christ in the robes of idols, to

exchange the cross for the chariot, the crown of thorns for the crown of Sol. This is no accident of art. It is a sign of the spirit enthroned beneath the basilica.

Therefore, the charge stands: the Vatican preserves in its foundations the image of Christ as the pagan sun god, Sol Invictus. It is a testimony that its faith has never been free from idolatry, but was born in compromise with the cults of Rome. And in that compromise, the mask slipped, showing the same allegiance as Mausoleum U: the light not of heaven, but of the false light, the fallen star.

The third witness is the Tomb of the Valerii, discovered in the Vatican necropolis and long recognized by archaeologists for its strange and troubling imagery. On the walls and mosaics of this tomb are figures that cannot be mistaken for saints or angels: creatures with horns upon their heads and bat-like wings spread behind them. These are not the cherubim of Ezekiel nor the seraphim of Isaiah. They are the likeness of demons, the very forms that Scripture associates with the fallen ones.

Why should such figures be preserved in the burial place of those who called themselves Christians? The Vatican today catalogues them blandly as “genii” or “personifications,” as though they were harmless symbols of imagination. But the plain fact is that the walls of these tombs show horned spirits and winged demons standing as guardians of the dead. In other words, they are pagan daemons imported into the heart of Christian burial.

The charge is not simply that such images existed in Rome — for the city was filled with idols. The charge is that the Vatican has preserved them, displayed them, and silently accepted them as part of its heritage. To find Christ as Sol in Tomb M is one corruption; to find Lucifer’s name in Mausoleum U is another. But to find the very shapes of demons adorning Christian tombs is something still more stark. It is evidence that the faith practiced under the shadow of St. Peter’s was already mingled with demon-worship, and that the Vatican has never broken with that mingling.

Consider what the Church has done through the centuries: it condemned the carved idols of pagans, burned their temples, and mocked their gods. Yet here, under its own basilica, it keeps figures no different from those idols — horned, winged, monstrous. They are not smashed, they are not condemned, they are not repudiated. They are explained away, catalogued in glossy guides, and set forth as part of the “Christian story.” This double standard unmasks the truth: that what the Church condemns in others it has practiced in its own sanctuary.

These figures are not merely ornaments. They are signs. Horns have ever symbolized power and violence; wings of bats symbolize darkness and death. To place such beings upon the tombs of the faithful is to confess openly that their guardians were not angels of Christ but demons of the underworld. The Vatican, by preserving and presenting them, bears witness against itself: it is not a church purified of idolatry, but a house built upon it.

Thus, the third charge is added to the indictment: that the Vatican, in its very foundations, preserves the likeness of demons, horned and winged, as guardians of its dead. This is no

accident of art nor misunderstanding of symbol. It is a confession of allegiance, carved in stone, to the powers of darkness. And it stands beneath St. Peter's altar as a monument not to Christ, but to the Adversary.

When these three tombs are set side by side — Mausoleum U with its inscriptions of *Lucifer* and *Vesper*, Tomb M with its Christ as Sol Invictus, and the Valerii tomb with its horned and winged spirits — a single pattern emerges. This is not a scattering of coincidences or an "artistic influence" born of cultural exchange. It is the deliberate absorption of pagan cults into the heart of what called itself the Church. It is syncretism practiced at the highest level: taking the gods, demons, and symbols of Rome and cloaking them with Christian names, so that the old powers might continue under a new mask.

This syncretism was not hidden. It was celebrated as the "victory" of Christianity, a clever conquering of paganism by dressing Christ in the robes of the Sun God and placing daemons as guardians of the dead. But in truth it was the opposite. It was not Christ conquering paganism; it was paganism conquering the Church. The symbols of light were inverted. The morning star of Scripture, a warning of Satan's fall, became a title of Christ on papal lips. The sun, once an idol, became the "glory" of Christ. Demonic guardians, once shunned, were reinterpreted as "genii" or "allegories" and set into Christian tombs.

By this inversion the adversary achieved his great deception: to take the Church that bore Christ's name and fill it with his own images, to exchange the cross for the chariot of Sol, to replace the Good Shepherd with horned spirits, to carve the name *Lucifer* beneath the altar where the world bows to Peter. In so doing, he made the Vatican a temple of syncretism, a shrine where Christ and the adversary were mingled, and where the faithful, unaware, would worship under a ceiling painted with demons.

The Vatican's defenders will protest that these are merely relics of an age when art was confused, or that such images were "baptized" as Christian symbols. But the truth is simpler. The Church chose to keep them, to explain them away, to build its basilica upon them without cleansing or repudiation. This was not the accidental contamination of an early sect. This was policy, an unbroken tradition of taking the gods of empire and wrapping them in vestments. It is the same policy that later crowned murderers as "Most Christian Kings," "blessed" crusaders, and gave papal medals to tyrants.

Thus the first part of the indictment is proved: beneath St. Peter's Basilica the Vatican preserves and displays the symbols of darkness. These are not innocent decorations nor misunderstood metaphors. They are confessions in stone that the Church of Vatican has always been a house of compromise, where the adversary's throne sits beside the altar, where Lucifer's name is carved beside Christ's, and where the faithful kneel above a foundation built not on Peter but on syncretism.

The final and most damning element of this charge is not merely the existence of these tombs, but the fact that the Vatican itself has preserved and published them. High-resolution photographs of Mausoleum U, Tomb M, and the Valerii tomb have appeared in Vatican exhibitions, guides, and digital archives. For years, the Vatican's official website displayed

the name *Lucifer* carved in the necropolis, presented the image of Christ as Sol Invictus in Tomb M, and described the horned and winged spirits of the Valerii tomb as “genii” or “decorative guardians.” In their own words, they catalogued the evidence.

When the scandal became known, when people began asking why the supposed seat of Peter honored the adversary beneath its altar, the pages were quietly taken down. Links were broken, captions erased, photographs hidden away. Yet once published, the record cannot be withdrawn. Screens were captured, files were preserved, and archives still hold what the Vatican wished to forget. In their haste to suppress the evidence, they only confirmed its power: for what honest man erases truth if it is innocent?

Thus the Vatican has become its own witness. In law there is nothing more damning than the testimony of the accused against himself. Here the Vatican has done just that. It has photographed the tombs, written the captions, translated the inscriptions, and placed them before the eyes of the world. It cannot plead forgery or false testimony. Its own hands, its own scholars, its own curators have laid the evidence upon the table. And in so doing, they have condemned themselves.

Therefore the charge stands, fully proved: that beneath St. Peter’s Basilica, the Vatican displays and preserves demonic symbols — the name of Lucifer, the image of Christ as Sol Invictus, and the likeness of horned and winged spirits. These are not accidents, not misunderstandings, not the relics of a world long past. They are the very foundation of the Vatican’s holy shrine, built upon darkness and masked with light. By publishing them, the Vatican has confessed its own guilt. By hiding them, it has admitted its own shame.

The reader must judge: is this the work of Christ’s Church, or the house of Satan? The evidence is clear. The stones beneath St. Peter’s cry out, and what they declare is not holiness but heresy, not salvation but syncretism, not the kingdom of God but the temple of darkness. This is the first charge in the indictment: that the Vatican is guilty of honoring and preserving the adversary in the very heart of its sanctuary.

The Rise of the Papacy: Fraud, Force, and Forgeries

The Vatican claims that the authority of the pope is rooted in the Apostle Peter, that Christ Himself declared Peter to be the rock on which the Church would be built, and that every bishop of Vatican since has inherited his power as successor. This is the foundation of papal supremacy, the reason the pope calls himself the “Vicar of Christ,” and the justification for centuries of interference in the lives of nations. Yet when we examine the evidence, the claim collapses. The truth is that papal supremacy was not handed down from Christ, nor from Peter, but built slowly and fraudulently upon forged texts, false decrees, and the violence of rulers who found it convenient to crown Vatican with power.

The earliest records of the Church contain no trace of Peter as bishop of Rome. The book of Acts never places him in the city. The epistles of Paul, written from Rome itself, greet many

brothers by name but never mention Peter. The writings of Justin Martyr, Irenaeus, and other early fathers speak of Vatican as a church of importance because of its location, but they do not trace an unbroken line from Peter. That claim arises later, when Rome desired to exalt itself above other sees like Antioch and Alexandria. In truth, the earliest Roman traditions speak more of Simon Magus, the magician opposed by Peter, than of Peter himself.

When ambition demanded proof, the papacy produced it — not from truth, but from forgery. The most notorious of these was the Donation of Constantine, a document forged in the papal chancery, claiming that the Emperor Constantine had bestowed upon Pope Sylvester and his successors authority over Rome, Italy, and the western provinces. For centuries, popes cited this document to demand submission from kings and emperors, to justify their crowns and their wars. It was only in the fifteenth century, under the scholar Lorenzo Valla, that the forgery was exposed beyond doubt — the Latin style betraying a hand centuries younger than Constantine. Yet by then the popes had already enriched themselves with its power.

Equally fraudulent were the Pseudo-Isidorian Decretals, a collection of forged letters and decrees attributed to early popes and councils, all designed to expand papal authority and weaken that of local bishops. These decretals appeared in the ninth century and were embraced by Nicholas I and his successors as if they were ancient treasures. With them, Vatican claimed powers it had never held: to judge bishops, to override councils, to wield universal jurisdiction. The forgery became the cornerstone of canon law, and its spirit still infects the Church's claims to this day.

Thus the charge is plain. Papal supremacy was not given by Christ, nor handed down by Peter, but invented through lies. Forged documents and fraudulent decrees were wielded like weapons to seize power over Christendom. Vatican crowned itself not by apostolic succession but by deception, and defended its frauds with violence. From the beginning, the throne of the pope has been a throne of lies.

A throne built on lies requires power to defend it. Forged documents gave the papacy its supposed claim to supremacy, but without the backing of kings and emperors those parchments would have rotted in obscurity. The popes understood this well. Again and again they secured their place not by holiness, but by bowing to the most brutal of rulers, flattering murderers, and blessing usurpers in exchange for favors.

Consider Pope Gregory I. Gregory, later called "the Great," is praised by Vatican as a "saint" and "father of the Church". Yet when the usurper Phocas seized the Byzantine throne by murdering the Emperor Maurice and his children, Gregory hailed him as "merciful and pious." Phocas was notorious for drunkenness, cruelty, and lust. He filled Constantinople with executions and debauchery. Yet because he rewarded Gregory by declaring Vatican "head of all churches," the pope treated this butcher as a champion of Christ. The papacy's supremacy was secured not by Peter's spirit but by the blood of Maurice's children.

The pattern continued. In the eighth century, Pope Zacharias sanctioned the deposition of the Merovingian king Childeric III and the rise of Pepin the Short as king of the Franks. The pope claimed that a letter from St. Peter himself had arrived from heaven, granting Pepin

authority. In truth, this was another forgery, a tool of manipulation. With it Zacharias cast down a king and crowned another, binding the Franks to Rome by a chain of lies. Pepin, in gratitude, donated vast territories to the papacy, creating the Papal States and giving the pope not only spiritual power but temporal dominion. Thus the throne of Peter became a kingdom, and the priesthood of Vatican became princes.

These acts were not accidents. They were deliberate bargains: papal supremacy purchased at the cost of truth, secured by alliances with murderers and usurpers. The papacy, claiming to stand above kings, made itself their servant, whispering sanctity into their ears while seizing lands and titles for itself. It clothed tyranny in holiness and wrapped murder in the garments of Christ.

Thus the charge grows heavier. The papacy did not merely forge documents; it knelt before tyrants and blessed their crimes in exchange for crowns and kingdoms. Its supremacy was built on flattery of butchers and the deception of nations. Its history is not one of divine appointment but of collusion with evil.

If the papacy had been the guardian of the Gospel, it would have cast out idolatry and purified the Church of the images and rites of paganism. But instead it became their fiercest defender. The very symbols of Rome's old gods were baptized as Christian, and when reformers rose to challenge this corruption, the popes unleashed civil war to silence them.

The most striking example came in the eighth century, during the iconoclast reforms of Byzantine emperors such as Leo III the Isaurian. Troubled by the spread of image-worship, where saints and Christ Himself were prayed to in painted likenesses, Leo decreed that such idols should be destroyed, echoing the commandments of Scripture: "Thou shalt not make unto thee any graven image." Yet what was the response of Vatican? The popes rose not to defend truth, but to defend idols. Gregory II and Gregory III condemned Leo, declared him a heretic, and rallied the West to resist him. They encouraged rebellion in Italy, split Christendom further, and made image-worship a cornerstone of papal orthodoxy.

Why this passion for idols? Because the papacy had long mingled paganism with its faith. The tomb of Cristo-Sole beneath St. Peter's had already shown Christ as the Sun God, the feast of Sol Invictus had become Christmas, and the statues of Roman gods were reinterpreted as saints. The worship of images secured the continuity of Roman culture under the cloak of Christianity. To lose the images would be to lose the people's devotion, their offerings, and their obedience. And so the papacy raised the banner of war to protect them.

The defense of images was not a marginal dispute. It shaped centuries of violence. Kings and emperors were drawn into conflicts that bled their lands, and the schism between East and West deepened into permanent rupture. The papacy, in defending idols, fractured Christendom and sowed discord across nations. It chose paganism over purity, superstition over Scripture, and power over truth.

Thus the charge is written: that the papacy paganised Christianity, enthroning idols within its churches, clinging to pagan feasts, and dressing Christ in the robes of old gods. When

reformers sought to cast them down, the popes resisted with fire and sword. They did not defend the faith; they defended the demons that lurked beneath it.

Once the papacy had clothed itself in false authority through forgeries and alliances, it required tools to enforce its power. These tools were not the preaching of truth or the example of holiness, but instruments of terror. Chief among them were excommunication, interdict, and the secret power of confession. By these means, the popes held kings, nations, and souls in bondage.

Excommunication was turned into a weapon. In its original sense, it was meant to be a discipline within the Church, a call for repentance. But in papal hands it became a curse, a political bludgeon. To be excommunicated by Vatican was to be cut off not only from the sacraments but from society itself. One's contracts were void, one's protection removed, one's life exposed to violence. Families shunned their own. Merchants refused trade. Kings trembled at the prospect of standing outside the Church, their crowns suddenly fragile. The papacy wielded excommunication like a sword, cutting down all who resisted.

Still greater was the terror of the interdict. When a pope wished to bend an entire kingdom to his will, he would lay the land under interdict, forbidding all sacraments, closing the churches, and silencing the bells. The people, taught that without baptism and burial in consecrated ground their souls were lost, despaired. Marriages could not be blessed, infants could not be baptized, the dead lay in unconsecrated soil. Entire nations cried out in anguish, and kings were forced to bow, not by armies but by the terror of their people.

Then there was the power of confession. Introduced as a private rite in the Middle Ages, auricular confession gave the priest access to the most intimate secrets of every household. Husbands, wives, children, and rulers alike were bound to reveal their consciences to the ear of Vatican's clergy. This secrecy was cloaked as spiritual care, but it became a vast system of surveillance and blackmail. Priests held the sins of kings, the weaknesses of nobles, the secrets of rivals. Popes could use this knowledge to manipulate, threaten, and control. By confession, Vatican's reach extended into the very bedchambers of Christendom.

Thus spiritual rites became chains. Excommunication cut individuals from society. Interdict broke the will of nations. Confession enslaved souls through fear and secrecy. These were not the tools of shepherds but of tyrants. By them, the papacy revealed its true spirit: not guiding with love, but ruling with terror.

All the frauds, flatteries, and instruments of control prepared the way for the papacy's full exposure as a throne of vice. By the 10th century, the mask of holiness slipped entirely, and the papacy entered the period known even by Catholic historians as the Pornocracy, or "rule of the harlots." During these years, the papal palace became no more than a brothel, ruled not by saints but by courtesans, and the tiara itself was sold, traded, and inherited like the token of a whore.

The women at the heart of this corruption were Theodora and her daughter Marozia, members of a powerful Roman family who treated the papacy as their household possession.

They elevated lovers and sons to the throne of Peter, reduced the office to a plaything, and filled Rome with scandal. Chroniclers speak of adultery, simony, and murder carried on in the Lateran as in a den of thieves. Popes were strangled, imprisoned, or poisoned; rivals were bought off with bribes; the wealth of the Church was squandered on lust.

One chronicler called it “the rule of prostitutes,” another “the sewer of Christendom.” And indeed, what other words could fit? The papacy, which claimed to be the vicar of Christ, was openly trafficked by harlots. It was not a shepherd’s staff that passed from hand to hand, but a baton of corruption. The throne itself became an altar of debauchery.

This Pornocracy was not an isolated moment of weakness. It was the natural fruit of centuries of lies. A throne built on forgeries, flattery, and terror could only collapse into open sin once the restraining veil was torn. The papacy showed its true face in those days: not holiness gone astray, but a kingdom of lust and greed.

Thus Chapter II closes with the heaviest charge yet. The papacy, claiming descent from Peter, was in fact born of fraud, defended by violence, enforced by fear, and finally revealed as a brothel. Its foundation was never Christ, but lies; its strength never holiness, but tyranny; its fruit never righteousness, but corruption. The Vatican in the tenth century stood not as the Bride of Christ but as the harlot of Babylon, drunk on the blood of the saints and fornicating with the kings of the earth.

This is the true story of the papacy’s rise. A throne not lifted by God, but erected by men and demons, through deceit, through blood, and through lust. The charge is complete: papal supremacy is a fraud, born of forgeries and preserved by sin.

Crimes of the Popes: Wolves on the Throne

If the throne of Peter were holy, one might expect that even when unworthy men ascended it, the office itself would restrain them, sanctify them, or turn their hearts. But history shows the opposite. Again and again, the papal throne became a magnet for the most depraved of men, who used it as a weapon of lust, greed, and blasphemy. Their lives are not hidden in rumor; they are written in the chronicles of Rome itself, by bishops, cardinals, and contemporaries who could not deny the stench that poured from the Lateran and the Vatican. The evidence shows plainly: the papal throne has been not a seat of sanctity but a seat of crime.

One of the most notorious examples is Pope John XII (955–964). Raised to the papacy at the age of eighteen through the intrigues of his mother Marozia’s family, John XII turned the papal palace into a house of debauchery. Chroniclers record that he transformed the Lateran into a brothel, gambling openly, drinking, and cavorting with women in public. He was accused of incest with his sisters, of raping pilgrims who came to Rome, and of selling the offices of the Church to the highest bidder. The very sacraments became commodities in his hands.

But John XII's crimes were not only of the flesh. He was charged with murder, having blinded or killed rivals who stood against him. Even more damning, he was accused of invoking pagan gods within the Vatican itself, offering sacrifices to Jupiter, Venus, and other deities of Rome's pantheon. The pope who was meant to be Christ's vicar became a priest of idols. He was condemned by the Synod of Rome in 963, where bishops listed his blasphemies in detail: adultery, sacrilege, perjury, murder, and invocation of demons.

Contemporaries wrote that "he turned the papal palace into a brothel" and "he lived like a devil in the disguise of a pope." He died as he lived — violently, struck down either by a husband who found him in adultery with his wife or, according to another account, by the devil himself in the midst of his sins. His end was as shameful as his reign.

This is not the slander of enemies but the testimony of the Church's own annals. John XII stands as proof that the papal throne itself was not sanctified but corrupted, not a shepherd's chair but a wolf's den. If such a man could sit as "Vicar of Christ," then the office itself is unmasked. For a holy office does not produce unholy fruits, and a throne truly guided by God does not become the altar of demons.

Thus the third part of the indictment begins: the crimes of the popes themselves. John XII is the first witness, and his life testifies plainly: the papacy is not a rock of holiness but a throne of vice.

The next witness in this catalogue of wolves is Pope Benedict IX (1032–1048). If John XII revealed the papal throne as a brothel, Benedict IX exposed it as a marketplace, where the tiara itself was traded like merchandise, and the papacy itself was prostituted to the lusts of men.

Benedict IX was raised to the papacy while still a boy — some sources say twelve, others fifteen — through the power and wealth of his noble family, the Tusculani. From the beginning, his reign was marked by scandal, for he brought into the chair of Peter not wisdom nor holiness but the unchecked appetites of a child corrupted by privilege. Chroniclers describe him as rapist, murderer, and sodomite, a man who defiled the holy offices with crimes too shameful to speak. Women were violated, men murdered, and the Lateran palace once again turned into a place of revelry and sin.

Even the Catholic historian Ferdinand Gregorovius, no enemy of Vatican, was forced to admit: "Benedict IX was a disgrace to the Chair of Peter. He lived in debauchery, sodomy, and all kinds of vice, a demon from hell in the disguise of a priest." The testimony of his own contemporaries was no gentler. They record that the people of Rome rose in revolt more than once against his scandals, driving him from the city. Yet each time he returned, clawing back his throne with the help of his family's armies.

The most infamous act of Benedict IX, however, was his sale of the papacy itself. Tired of the burdens of office and desiring to marry, he agreed to sell the papal throne to his godfather, the archpriest John Gratian, for a large sum of gold. Thus the papacy was auctioned like a common good in the marketplace, a tiara bought and sold with coin, as

though the throne of Christ were no more sacred than a farm or vineyard. Benedict later repented of his bargain, reclaimed the papacy by force, lost it again, and returned once more — three times pope, three times deposed, three times an emblem of corruption.

His reign is remembered as one of the darkest stains in papal history. Dante, in his *Inferno*, places Benedict IX among the sodomites and the damned. Historians describe him as "a devil in the guise of a pope." The papacy under Benedict IX was neither holy nor apostolic. It was a carnival of crime, a public scandal so deep that even Vatican could not hide it.

Thus the charge against him is clear: that Benedict IX treated the papacy as a private possession, filled it with rape and murder, and sold it as though it were a stall in the market. His life unmasks the papal throne as not the seat of Peter, but the seat of Satan.

If ever a pope embodied the spirit of Antichrist, it was Alexander VI, born Rodrigo Borgia (1492–1503). His name has become synonymous with corruption, his reign a byword for debauchery, greed, and murder. Even Catholic historians admit his crimes, though they soften the edges; but the chronicles of his own time expose him as a pope who transformed the Vatican into a palace of lust and poison.

From the moment of his election, Alexander VI was marked by scandal. He secured the papacy by bribery, showering cardinals with gifts until they cast their votes in his favor. Once enthroned, he made no pretense of holiness. He openly acknowledged his mistress, Vannozza dei Cattanei, and filled the papal court with his illegitimate children, whom he raised to positions of power. He hosted banquets where his sons and daughters were seated beside him, while courtesans and noblewomen entertained the guests with dances and lewd games.

The most infamous event of his reign is remembered as the Banquet of Chestnuts, an orgy held in the Apostolic Palace, where fifty courtesans danced naked before the pope, his sons Cesare and Juan, and his daughter Lucrezia. Prizes were given to the men who could couple most often with the women, and Alexander himself presided over the debauchery. What was meant to be the holy center of Christendom became a brothel, where the tiara itself was defiled in lust.

But Alexander's sins were not confined to the flesh. He was a poisoner, notorious for using arsenic to remove rivals and seize their wealth. Rumors spread that golden rings filled with poison were kept ready for his feasts, to be slipped into the cups of guests. Cardinals who dined with him too often found themselves dead, their estates confiscated by the Vatican. Even his end was ironic: some accounts claim he and Cesare accidentally drank poisoned wine meant for another, leading to his death in agony.

Incest also tainted his name. Whispered accusations — not merely of lust but of union with his own daughter Lucrezia — stained the Vatican. Chroniclers noted their unnaturally close bond, her elevation to power, and the whispered tales of papal feasts where father and daughter appeared as husband and wife. Whether all is true cannot now be proved, but the smoke of such rumors is itself testimony to the fire of scandal in Alexander's reign.

This was not the shepherd of Christ's flock but a wolf glutted with flesh and blood. Alexander VI continued to uphold the Vatican as a palace of vice, where the chalice of salvation was exchanged for the cup of poison, where altars became stages for orgy, where the pope himself became the embodiment of corruption. His life stands as undeniable proof that the papal throne is not sanctified but profaned, not a seat of Christ but a seat of demons.

Thus the indictment deepens: John XII the idolater, Benedict IX the merchant of the papacy, and Alexander VI the Borgia poisoner — three witnesses who speak with one voice, proclaiming that the papal throne itself is the dwelling of wolves.

Among the bloodstained pontiffs, "Innocent" VIII (1484–1492) occupies a place of particular horror, for under his reign the papal throne became the mouthpiece of two great evils: the witch-hunts of Europe and the birth of the transatlantic slave trade.

In 1484, "Innocent" VIII issued the bull *Summis desiderantes affectibus*, a decree that authorized inquisitors Heinrich Kramer and Jacob Sprenger to hunt down and exterminate those accused of witchcraft in Germany. This document, written with papal authority, declared that witches consorted with demons, murdered infants, and blighted the earth — and that they must be sought, tortured, and burned. It became the legal foundation for centuries of witch-hunts, a frenzy of fire that consumed tens of thousands, mostly women. The infamous *Malleus Maleficarum*, published two years later, dedicated itself to "Innocent" VIII, and without his bull it would have had no teeth. Thus the pope became the architect of one of the greatest persecutions in European history, baptizing cruelty in the name of Christ.

But "Innocent" VIII's crimes were not confined to Europe. In 1488, he blessed the Portuguese trade in African slaves, declaring it lawful for Christian kings to purchase and enslave men, women, and children torn from their homelands. His bulls confirmed the earlier permissions granted by Nicholas V, and together they laid the groundwork for the transatlantic slave trade. Under papal blessing, entire nations were chained, shipped across oceans, and sold like beasts — a commerce baptized at the Vatican. In the words of one chronicler, "Innocent" VIII was the father of slavery.

Even his personal life betrayed the lie of papal holiness. He fathered numerous illegitimate children, openly acknowledging them and enriching them with Vatican (peoples) wealth. He turned the papacy into a family estate, squandering the Church's treasures on sons and daughters while Europe groaned under his decrees of fire and chains.

This pope bore the name "Innocent", yet his reign was the opposite. His bulls legalized terror, his word sanctified bondage, and his example corrupted the very heart of Christendom. He presided not as shepherd but as butcher, not as father but as slave-master.

Thus the charge stands: "Innocent" VIII, Vicar of Christ in name, was in truth the herald of demons. He unleashed the human hunts that bathed Europe in fire, and he baptized the slave trade that shackled Africa in chains. His legacy is not salvation, but a world haunted by the screams of the tortured and the groans of the enslaved.

If “Innocent” VIII clothed the papacy in chains and fire, Julius II (1503–1513) clothed it in armor and steel. Known to history as the “Warrior Pope,” Julius revealed more openly than any before him that the papal throne was not a shepherd’s chair but a captain’s tent, where strategies of conquest and slaughter were plotted under the guise of Christ’s authority.

From the moment of his election, Julius II abandoned the pretense of spiritual care. He donned armor, mounted a horse, and marched at the head of armies. He did not bless crusades from afar; he led them in person, sword in hand, calling men to murder in the name of the Church. Chroniclers describe him storming cities, directing artillery, and exulting in victory like a general. His hands were not raised in blessing but in the command to slaughter.

The wars he waged drenched Italy in blood. Cities were besieged, fields burned, and civilians massacred as the pope fought not heretics but fellow Christians — rival princes and republics who stood in the way of papal territory. He formed and broke alliances at will, manipulating France, Spain, Venice, and the Holy Roman Empire in his bid to carve out a papal kingdom. Under Julius, the Vatican became not the Bride of Christ but a military power, its wealth poured into mercenaries and cannons.

The contradiction was grotesque. The man who claimed to hold the keys of Peter carried not the cross but the sword (an upside down cross). The one who was supposed to shepherd souls reveled in conquest. Even Erasmus, the humanist scholar who knew Julius, condemned him bitterly, writing the satire *Julius Excluded from Heaven*, in which the warrior pope is barred from paradise by Peter himself. In Erasmus’s words, Julius comes to heaven boasting of his wars and treasures, only to be told that no murderer or tyrant can enter.

Julius II’s legacy is painted in blood. He built St. Peter’s Basilica not with holiness but with funds extracted through indulgences — money paid by the poor to finance his wars and his monuments. The very stones of the Vatican’s great dome are cemented with the blood of Europe’s peasants. His papacy showed openly what others had hidden: that the Vatican was a kingdom of this world, devoted to power, conquest, and wealth, not to Christ.

Thus the charge is clear: Julius II, calling himself Christ’s Vicar, was in truth a butcher, a captain of armies, a man drenched in blood. His reign unmasks the papacy as a temporal tyranny, clothed in armor, ruling not by the Spirit but by the sword.

If some popes shocked the world by their open lust or bloodshed, many others spread corruption in quieter yet equally poisonous ways: the daily traffic in souls, the buying and selling of offices, the manipulation of grace into a marketplace of coin. These crimes were not the vices of isolated men but the established policy of the papal court, practiced openly and defended by canon law.

Simony, the purchase and sale of holy offices, was rife. Bishoprics and cardinalates were auctioned to the highest bidder, often to children of noble families who had never preached a sermon nor touched Scripture. The papal chancery became a business house, where every dignity of the Church had its price. Holiness was not the qualification for office — wealth

and bribery were. The shepherds of Christ's flock were appointed not for care but for profit, wolves in vestments bought with gold.

Alongside simony flourished nepotism. Popes treated the Church as their family estate, raising nephews, sons, and bastards to power. Alexander VI advanced his children Cesare and Lucrezia. Innocent VIII openly acknowledged and enriched his illegitimate offspring. Sixtus IV filled the College of Cardinals with his kin, turning the college into a clan. The throne of Peter became a dynastic tool, used to establish papal families as princes of Italy.

But most destructive of all was the papacy's exploitation of indulgences, turning the forgiveness of sins into a trade. By papal decree, salvation was priced, remission of sins offered in exchange for coin. The faithful were taught that the pains of purgatory could be shortened, even avoided, by the purchase of indulgences, their names written on parchment as heaven's currency. The poor, terrified of damnation, emptied their purses into the Vatican's coffers. The money financed papal wars, palaces, and the construction of St. Peter's Basilica, while souls were left enslaved to fear.

The corruption reached its height under Leo X, the Medici pope, who infamously declared, "God has given us the papacy — let us enjoy it." Under his reign indulgences were pushed with merciless zeal, hawked from pulpits across Europe to fund his lavish spending and the building of the Vatican's monuments. It was this open sale of salvation that provoked Martin Luther to nail his theses to the church door, sparking the Reformation.

Thus the papacy revealed itself as a den of thieves, a marketplace of sin where offices, sacraments, and salvation itself were sold like wares. This was not the abuse of a few corrupt officials; it was the system itself, defended by bulls, enriched by kings, and blessed by popes. The Church claimed to hold the keys of heaven, but it turned them into a lockbox, opened only by the clink of gold.

The charge is therefore inescapable: the papal throne corrupted the faith at its root, prostituting the Gospel for coin. The pope who was meant to shepherd became a merchant; the Church that was meant to save became a marketplace; the den of robbers was presented as house of God .

When the evidence is gathered together — John XII the idolater and adulterer, Benedict IX the seller of the papacy, Alexander VI the poisoner and fornicator, Innocent VIII the father of witch-hunts and slavery, Julius II the warrior pope drenched in blood, Leo X the merchant of indulgences — a single conclusion rises, undeniable and terrible. The papal throne has not been the seat of holiness but the seat of vice. It has not produced saints but devils.

Chroniclers of the Middle Ages did not mince words. They called Vatican *"the sewer of Christendom,"* a cesspool where the refuse of ambition, lust, and greed collected, poisoning the whole stream of the Church. Cardinals were pimps and princes, the papal court a carnival of vice, and the pope himself the ringleader of corruption. From the tenth century "Pornocracy" to the Renaissance court of the Borgias, Vatican was less the city of God than the city of Satan. The Circus of Nero, built on the Vatican Hill in the first century, where

Christians were once tortured and slain for spectacle, still lies beneath St. Peter's Basilica — and in spirit it has never ceased. What was once Nero's arena of blood became the Vatican's throne, the same ground consecrated not to holiness, but to cruelty and deceit.

The world saw it. The faithful despaired of it. Reformers cried against it. Yet still the Vatican claimed the name of Christ, wrapping its debauchery in vestments and incense, masking its blood and gold with prayers and hymns. It was, and remains, the greatest masquerade in history: demons clothed as bishops, murderers crowned as vicars, whores enthroned as queens of heaven.

This corruption is not incidental. It is the fruit of the papal system itself, born of fraud, sustained by violence, and addicted to power. The office that claims to be Peter's is in fact a throne of blasphemy, an institution whose history reads more like the annals of Babylon than of Christ's Church.

Thus the charge is sealed: the papacy itself is not sanctified but profane, not the rock of Christ but the seat of the adversary. By its fruits it is known, and its fruits are lust, murder, greed, slavery, war, and lies. If Christ's Church is His bride, then Vatican is the harlot, drunk on blood and gold.

So ends this chapter of the indictment. The Vatican, the papacy — not a beacon of holiness, but a sewer of corruption, the throne of devils masquerading as saints. This is not the Church of Christ, but the kingdom of darkness clothed in the language of light.

The Persecution of Jews: Hatred in the Name of Christ

If the papacy were the guardian of Christ's Gospel, it would have defended the people from whom Christ came, the children of Israel who carried the covenant, the prophets, and the Scriptures. Instead, from the very birth of papal Christianity, the Jews were despised, degraded, and hounded as outcasts. The Vatican built its strength not by honoring the people of the Bible but by cursing them. For sixteen centuries, Jews suffered persecution at the command, blessing, or silent consent of Vatican.

The roots of this hatred stretch back to Constantine, the emperor whose conversion merged Christianity with imperial power. Though hailed by the Vatican as a saintly protector, Constantine was in truth the first architect of anti-Jewish law in Christendom. He forbade Jews from building new synagogues, restricted their rights to hold office, and punished any Christian who converted to Judaism with death. His successors followed with ever harsher decrees: Jews were barred from marrying Christians, stripped of the right to testify against Christians in court, and forbidden from owning Christian slaves.

These laws were not isolated imperial whims but the beginning of a tradition sanctified by the Church. Bishops and popes declared the Jews cursed for rejecting Christ, condemned them as Christ-killers, and demanded their humiliation as a permanent sign of guilt. The Council of

Nicaea itself excluded Jews from the calculation of Easter, severing the Church from its Jewish roots. Thus Vatican built its calendar on rejection, and its theology on contempt.

The consequence was clear. Jews, the people of the covenant, were cast as enemies of Christendom. Their lives were tolerated only as living proof of divine wrath. They were to be outcasts, humiliated, confined, so that the Vatican could claim itself the true Israel. In this way the papacy twisted the Gospel of love into a creed of hatred, beginning a chain of cruelty that would stretch from Constantine to the ghettos of modern Rome.

Thus the charge is plain: from its earliest union with power, the Church turned against the Jews. It clothed imperial prejudice with divine sanction, transformed laws of discrimination into holy decrees, and laid the foundation for centuries of persecution. The Vatican that claimed to serve the God of Abraham became the persecutor of Abraham's children.

As the centuries passed, the Vatican's hostility hardened into systematic oppression. What Constantine began with laws of exclusion, the medieval popes perfected into an elaborate system of humiliation. Through papal decrees, Jews were branded, confined, and publicly degraded, forced to live as second-class beings under the shadow of the Church.

The Fourth Lateran Council (1215), presided over by Pope Innocent III, imposed one of the most infamous measures: Jews were required to wear distinctive clothing or badges to mark them as separate. In many lands this took the form of a yellow circle or a pointed hat, stigmas that centuries later would be revived by the Nazis. The intent was the same: to make Jews visibly despised, marked as outcasts in every marketplace, mocked and spat upon as they walked the streets.

Papal decrees also confined Jews to ghettos — walled quarters where they were locked at night, barred from mingling with Christians, and reduced to squalor. In Rome itself, the Jewish ghetto by the Tiber was notorious for its filth and overcrowding, a prison imposed by papal order. The gates were closed at sunset and opened at dawn, binding an entire people under curfew. Children grew up behind walls not of their own making, penned in like cattle by the will of the pope.

Further humiliations abounded. Jews were barred from many professions, denied the right to own land, and forced into despised trades such as moneylending — roles which then became pretexts for further hatred. They were forbidden to appear in public during Holy Week, whipped if they dared show themselves on Christian feast days, compelled to attend sermons designed to mock and convert them. Even their synagogues were taxed and threatened, their prayers censored and their worship spied upon.

The logic of these measures was plain: to reduce Jews to a permanent sign of degradation, to teach the faithful that they were cursed, and to ensure their dependence upon the Vatican's mercy. The papacy claimed it was "protecting" Jews from violence by segregating them, but the truth is that ghettos and badges only sharpened the knife of hatred. By official decree, the people of the Bible were branded as subhuman, marked and caged by the supposed vicar of Christ.

Thus the charge deepens: the papacy institutionalized cruelty against Jews, not as random prejudice but as policy. Through its councils and bulls, it codified humiliation into law, making hatred a sacrament and degradation a badge of Christendom. The Vatican turned an entire people into a spectacle of shame, and in so doing betrayed both justice and the Gospel it claimed to serve.

If the ghettos and badges were the chains of humiliation, the next step was blood. Time and again, Jews were not only confined but slaughtered, driven out, or forced to abandon their faith under the threat of death. These pogroms were fueled not by accident but by lies spread by the clergy, lies that cast Jews as monsters and thus justified their destruction.

Foremost among these lies was the blood libel: the accusation that Jews kidnapped and murdered Christian children to use their blood in rituals. No evidence was ever shown, yet time after time the charge was repeated from pulpits, and mobs erupted in violence. Whole communities were wiped out on the strength of this slander, their homes looted, their synagogues burned, their people butchered. The Vatican, instead of denouncing the lie, tolerated and even encouraged its spread, allowing the poison to seep into the veins of Christendom.

Another accusation was that of host desecration. Priests proclaimed that Jews stole consecrated wafers, stabbed them, and watched them bleed as though they crucified Christ anew. With this tale, the faithful were whipped into fury, convinced that their neighbors were blasphemers striking at Christ Himself. Once again, pogroms followed: Jews hunted in the streets, tortured until they "confessed," burned alive, or driven from their towns. The Vatican's silence, and at times its blessing, gave these lies the authority of the Church.

Forced conversions were another weapon. Jews were dragged to the baptismal font, threatened with death unless they renounced their faith. Families were torn apart, fathers and mothers drowned for refusing baptism, children seized and raised as Catholics against their parents' will. Even when not compelled by sword, Jews were pressured by constant harassment, economic ruin, and public shame until conversion seemed the only escape. But in the eyes of the Church, such "converts" remained suspect, spied upon, and often persecuted again under new charges.

These crimes were not isolated bursts of rage but patterns stretching across centuries: in England, France, Spain, and Germany, and even in Rome itself. The lies that fueled them — blood libel, host desecration, and Christ-killer slanders — were preached from pulpits and sustained by papal decrees.

Thus the charge is clear: the papacy bears guilt for the pogroms and forced conversions that stained Christendom with Jewish blood. It allowed lies to become sermons, sermons to become mobs, and mobs to become murder. Instead of protecting the people of the covenant, the Vatican turned them into scapegoats, offering their lives as sacrifices on the altar of hatred.

If the pogroms of the Middle Ages stained Christendom with scattered blood, the Crusades turned that blood into rivers. Preached by the popes as holy wars to liberate Jerusalem, the Crusades began with massacres not of Muslims in distant lands, but of Jews in Europe itself. The road to the Holy Sepulchre was paved with the corpses of the people of the Bible.

In 1096, as Pope Urban II's call to crusade echoed across Christendom, mobs of crusaders turned first upon the Jews of the Rhineland. Entire communities in Mainz, Worms, Cologne, and Speyer were attacked. Chroniclers describe synagogues burned with families inside, Jews slaughtered in their homes, children torn from their parents, and whole towns reduced to ash and silence. Thousands perished in a matter of weeks, murdered not by pagans but by men who bore the cross upon their tunics.

The papacy did nothing to stop it. Though some bishops attempted to shield their Jewish neighbors, the overall silence from Vatican was deafening. And when reports of these massacres reached the Vatican, there was no condemnation, no excommunication of the murderers, no penance demanded. The same papal throne that could thunder curses upon kings remained quiet when rivers of Jewish blood were spilled in its name.

Nor did the violence end with the First Crusade. In later expeditions, Jews were again hunted and slaughtered. During the Second and Third Crusades, mobs repeated the carnage, believing themselves to be cleansing Christendom of Christ's "enemies." By the time of the Fourth Crusade, Jews faced both massacre and expulsion, their property seized to fund the armies of the cross.

The horror was compounded by mockery. Chroniclers record Jews being forced to choose between baptism and death, entire families slaughtered when they refused, mothers killing their children to spare them forced conversion. Some Jews, like those in Mainz, chose martyrdom, singing psalms as they died, rather than bow to Vatican's baptismal sword.

Thus the Crusades, hailed by the Vatican as triumphs of faith, were in reality blood-baths of God's first people. The very wars preached to "liberate Jerusalem" began by desecrating Christ's own commandment: "Love your neighbor as yourself." Instead, the Vatican allowed the neighbor to be butchered, mocked, and driven from the land.

The charge is therefore clear: in the age of the Crusades, the papacy presided over the slaughter of entire Jewish communities, turning Europe into a graveyard for the covenant people. Vatican clothed murder in the cross, and hatred in holiness. The blood of Mainz, Worms, and Cologne cries still from the ground, and it condemns the Vatican as the author of this horror.

The final witness in this chapter is the deepest wound of all: the hypocrisy of the papacy. For while it proclaimed itself the guardian of Scripture, while it read the psalms of David in its liturgies and called upon the God of Abraham, Isaac, and Jacob, it simultaneously despised and destroyed the very people to whom those promises were first given. This contradiction is not a small flaw but the heart of Vatican's guilt.

On one hand, the Vatican raised the Bible high, declaring itself the heir of Israel's prophets. On the other, it branded Jews as cursed, locked them in ghettos, forced badges upon their clothing, and spread lies of blood and blasphemy against them. It prayed the psalms in its cathedrals while the descendants of David were spat upon in its streets. It sang of the covenant while tearing down the lives of those to whom the covenant was first given.

The hypocrisy was blatant. Popes claimed to worship the God of Israel, yet made His people into Europe's scapegoats. They preached salvation through Christ while denying dignity to the people from whom Christ came. They called themselves "fathers of the faithful," yet allowed and encouraged the slaughter of Jewish children in pogroms and crusades. They called themselves "vicars of Christ," yet in their words and deeds they mirrored Pharaoh, Haman, and every oppressor of Israel's history.

This hatred was not incidental to papal rule. It was woven into its theology. The Jew was to be humiliated so that the Church could exalt itself. The Jew was to be cast down so Rome could claim to be the "new Israel." This twisted logic fueled endless centuries of suffering, until it became part of Christendom's very identity. And in this hypocrisy the papacy revealed itself not as the guardian of the covenant but as its betrayer.

Thus the charge stands: the papacy, while claiming to serve the God of Israel, unleashed endless hatred upon His people. It turned covenant into curse, worship into mockery, Scripture into a weapon. The throne that calls itself holy showed itself to be blasphemous, trampling the people of God even while chanting His name.

So ends this chapter of the indictment. From Constantine's first laws to the ghettos of Rome, from the badges of shame to the fires of the Crusades, from blood libel to forced baptism, the record is one of hatred without end. The papacy's treatment of the Jews is not the fruit of Christ but the fruit of the adversary, and it cries to heaven as proof that Vatican is not the city of God, but the dwelling of demons.

The Crusades and Holy Wars: Blood for Profit

The next charge brought against the Vatican is its preaching of war as holiness. The Crusades, hailed by Vatican as "pilgrimages with arms," were in truth massacres for profit, waged under the banner of Christ but dripping with the blood of innocents. At their root was not piety but papal ambition: to extend Vatican's power, enrich its coffers, and secure obedience through the weapon of indulgences.

The beginning is traced to Pope Urban II, who in 1095 summoned Christendom to arms at the Council of Clermont. With fiery words he declared that those who took up the sword against the "infidel" would receive remission of sins. For the first time in history, killing was not merely excused but made a sacrament. Murder became a path to heaven. Plunder became sanctified as holy war. Urban promised soldiers that their crimes would be erased by blood

spilled in the East, and Europe's knights answered his call with eagerness, not for God but for land, wealth, and glory.

The result was carnage. As the first waves of crusaders marched eastward, they turned first upon their neighbors — the Jews of the Rhineland — slaughtering thousands before ever reaching Jerusalem. When at last they did reach the Holy City in 1099, the massacre was beyond description. Chroniclers record that Jerusalem was bathed in blood, its streets choked with corpses. Muslims, Jews, and even Eastern Christians were butchered without mercy. Men, women, and children were hacked down in the name of Christ, while priests and crusaders sang hymns of victory. One witness wrote that the blood in the streets ran up to the knees of the crusaders' horses.

For the Vatican, this was triumph. Urban's successors celebrated the conquest of Jerusalem as divine vindication. They minted coins, built shrines, and preached that the rivers of blood were proof of heaven's blessing. But the truth is clear: the pope's call had unleashed a storm of massacre, his indulgences turned Europe into an army of killers, and his promises made murder into a form of prayer.

This was not the Gospel of Christ but its inversion. Christ said, "Blessed are the peacemakers," but Vatican blessed the warmongers. Christ said, "He who takes the sword shall perish by it," but the popes placed swords into the hands of killers and crowned them with salvation. Christ shed His blood for others; the Vatican commanded others to shed blood for Rome.

Thus the charge is plain: the Crusades were papal wars of massacre and plunder, baptized in the name of Christ but serving the ambition of Vatican. From Clermont to Jerusalem, the cross was turned into a weapon, and the Church into a butcher.

If the First Crusade revealed the bloodlust of Vatican against Jew and Muslim, the Fourth Crusade (1202–1204) revealed its hypocrisy in full. For this "holy war," called by Pope "Innocent" III, never reached Jerusalem at all. Instead, it turned upon a Christian city — Constantinople, the capital of the Eastern Church — and left it raped, plundered, and desecrated in the name of the cross.

The crusaders, lured by promises of wealth and manipulated by Venetian merchants, diverted their campaign from the Holy Land to the riches of Byzantium. Vatican's "blessing" clothed the venture in sanctity, but its true motive was greed. Constantinople, one of the greatest cities of the world, was sacked with a fury that shocked even contemporaries.

Chroniclers record scenes of unspeakable sacrilege. Churches were looted, their chalices and icons melted down for coin. Monks and nuns were slaughtered or raped. The great cathedral of Hagia Sophia, where for centuries Christ had been worshiped, was turned into a stable for horses and a brothel for soldiers. Prostitutes danced upon the high altar, singing lewd songs where choirs once prayed. Sacred relics were stolen to Rome, enriching the papal treasury with the spoils of its rival.

The slaughter was immense, and the humiliation permanent. The Byzantine Empire, weakened beyond recovery, fell under Latin occupation, while Vatican claimed triumph. “Innocent” III feigned outrage at the diversion of the crusade, yet he accepted its fruits, welcoming the stolen wealth and relics that poured into the West. Rome’s rivalry with Constantinople had at last borne blood, and the popes rejoiced in the ruin of their brethren.

This was not Christ’s work. It was not a pilgrimage, nor a defense of the faith. It was the destruction of one Christian people by another, baptized in papal blessing. The Fourth Crusade revealed what the Crusades had always been: not holy wars for God, but papal wars for profit, where the cross was used as a banner for looting, rape, and conquest.

Thus the charge deepens: the papacy, under “Innocent” III, unleashed crusaders not upon unbelievers but upon fellow Christians, turning Constantinople into a ruin. The throne of Peter became the throne of plunder. The city of Christ was betrayed, and Vatican revealed itself once again not as the mother of churches but as the harlot of Babylon, drunk on the spoil of saints.

One of the darkest chapters of papal warfare is the Albigensian Crusade (1209–1229), launched against the Cathars of southern France. Ostensibly a campaign against heresy, it rapidly became a campaign of extermination — a holy war that targeted entire populations, towns, and peoples who were deemed doctrinally impure. The papacy invoked the cross, granted indulgences, and called for crusaders to descend upon the Languedoc with the same promises of salvation given to those who marched to the East. What followed was not measured discipline but wholesale slaughter.

The Cathars, known also as Albigenses, adhered to a dualist theology that challenged the material culture and hierarchy of the Latin Church. Whether one sees them as heretics or as earnest reformers, they were overwhelmingly lay communities — farmers, artisans, and townspeople — who lived under local customs and maintained congregations independent of the episcopal structures in the north. For political and economic reasons as much as doctrinal ones, northern lords and bishops seized upon papal sanction as a pretext to seize the wealth and lands of the south.

When the crusader armies came, they did not sort heretics from innocents with care. The episode at Béziers in 1209 stands as an emblem of the campaign’s cruelty. After the city resisted, crusader forces breached the walls and slaughter followed. According to chroniclers, when asked how to distinguish the faithful from the heretical, the papal legate Arnaud Amalric purportedly replied, “Caedite eos. Novit Dominus qui sunt eius” — “Kill them all; God will know His own.” Whether the exact phrasing is literal or apocryphal, the sentiment captures the policy that followed: a readiness to annihilate entire communities rather than risk tolerating dissent.

The result was catastrophic. Towns were sacked, villagers massacred, fields destroyed, and a culture crushed. Children and elders were not spared; the slaughter was indiscriminate. The campaign’s leaders took land and titles as booty; local lords who had supported the crusade were richly rewarded with the lands of the defeated. The papal “blessing” thus became a

mechanism of political conquest, a device by which bishops and nobles dissolved local autonomy and absorbed property into the hands of those loyal to Vatican.

Beyond the immediate killings, the Albigensian Crusade had lasting cultural consequences. The distinct Occitan language and troubadour tradition were stamped by the violence; civic freedoms that had flourished in southern towns were curtailed as northern barons installed their own rule. The Inquisition later moved into the region to root out survivors and to police orthodoxy with methods that included torture and execution — instruments that now bore the stamp of papal authority.

This was a crusade that baptized massacre as reform. The promise of indulgences for killing, the rhetoric of penance in exchange for blood, and the seizure of property in the name of orthodoxy combined faith and greed into a single policy of destruction. The phrase attributed to Amalric — whether exact or emblematic — stands as a moral indictment: when a spiritual authority preaches indiscriminate killing as a way to preserve purity of belief, it converts religion into tyranny.

To the faithful it was called holy war, yet to the spirit of truth it was nothing but blood sacrifice—a grim offering of human life upon the altar of pride and power. The rivers of blood that followed were not the worship of God but the worship of Devil itself, the very opposite of the Gospel they claimed to defend.

Thus the charge deepens: the papacy not only authorized holy war; it sanctioned extermination when political gain and doctrinal conformity could be secured by blood. The Albigensian Crusade shows how a campaign framed as spiritual purification could serve as a cover for land-grabbing, social repression, and cultural annihilation. The fields of southern France, once full of life and song, were turned into graves; a civilization’s liberties were crushed under the weight of a campaign forgiven by Vatican. The crime is not merely that heresy was opposed, but that opposition became mass murder, and that the papal office lent its name and spiritual power to that end.

Among the darkest fruits of papal crusading fervor was the Children’s Crusade of 1212, a calamity born not from organized armies but from a movement of faith exploited and betrayed. Chroniclers record that thousands of children, stirred by preachers and carried away by zeal, set out to reclaim the Holy Land with innocence as their weapon, believing that where knights had failed, the purity of children would prevail. Yet their pilgrimage ended not in victory but in ruin: hunger, slavery, and death.

Accounts differ in detail, but the broad outline is agreed: groups of young people, many no older than twelve or fourteen, gathered in France and Germany, proclaiming that Christ had called them to march eastward. They carried crosses and sang hymns, but had no provisions, no leaders, and no plan. Their innocence was quickly turned into tragedy. On the long road to the Mediterranean, many perished of hunger, exposure, and exhaustion. Towns were overrun with beggared children, their little bodies wasting away as they marched toward a dream of Jerusalem.

Those who reached the coast fared no better. In Marseille, unscrupulous merchants promised ships to carry the children to the Holy Land. Instead, they sold them into slavery in North Africa, their young bodies exchanged for coin. Chroniclers tell of thousands who vanished into bondage, never to return. Others drowned at sea in storms, ships capsizing with their helpless cargo. Entire groups disappeared, swallowed by ocean or chains.

The Vatican, though it later dismissed the movement as unauthorized, had created the climate in which such madness could flourish. By preaching indulgences for crusade, by proclaiming holy war as the highest act of faith, the papacy filled even the minds of children with visions of glory. When their innocence was betrayed, Vatican washed its hands, offering no restitution for the lost, no justice for the enslaved, no repentance for the role it had played in sanctifying crusading zeal.

The tragedy of the Children's Crusade reveals the true spirit of papal holy war. It was not the salvation of souls, but the exploitation of the gullible, the powerless, and the young. The very children whom Christ commanded His followers to receive in His name were cast to death and slavery under the shadow of Vatican's crusading banners.

Thus the charge stands: the papacy, by its preaching of indulgences and glorification of holy war, bears guilt for the Children's Crusade. Thousands of innocents perished, betrayed by the very Church that claimed to shepherd them. Their graves and chains cry out as testimony that Vatican's crusades were not holy acts but crimes against the least of Christ's little ones.

When the record of the Crusades is laid bare, the result is unmistakable. These wars, preached as holy and sanctified by papal bulls, left behind not a legacy of faith but a trail of devastation. For two centuries, Europe's lifeblood was poured out upon foreign soil, its fields emptied of sons, its treasuries drained, its people taxed into misery — all at the command of Pope.

The promise of indulgences made murderers into pilgrims, and war into penance. In exchange for bloodshed, sins were erased. The very Gospel was inverted: the one who murdered was blessed, the one who stole was forgiven, the one who returned dripping with blood was hailed as a "saint". This was not Christianity but its mockery, a creed of conquest clothed in Christ's name.

The cost was immeasurable. Entire Jewish communities were destroyed before crusaders ever left Europe. Constantinople, the greatest Christian city of the East, was defiled and pillaged by papal armies. Towns in France were reduced to ashes in the Albigensian Crusade, their people annihilated under the slogan "God will know His own." Even children were cast into death or slavery, betrayed by the very spirit Vatican had unleashed.

And what was gained? Jerusalem was held for less than a century, then lost again. The Holy Land remained contested, its soil watered with blood but never secured. The East and West were permanently divided, the Greek Church alienated and weakened, paving the way for the Ottoman conquest. The true fruits of the Crusades were not the salvation of souls but the

enrichment of Vaticans coffers, the extension of papal power, and the rivers of hatred that flowed between Christians, Jews, and Muslims.

For Europe itself, the Crusades were a drain of men and treasure, but for the papacy they were profit. Indulgences filled the Vatican's treasury. Relics and spoils poured into its basilicas. Kings who obeyed the papal summons were bound more tightly to Rome; those who resisted were shamed as cowards or heretics. In every case, the papacy gained, while Christendom bled.

Thus the verdict is clear: the Crusades were not holy wars but papal wars, baptized greed and ambition masquerading as faith. They proved the Vatican's true nature — not the Bride of Christ but a warlord's court, where conquest was worship and slaughter sanctified.

The charge is therefore sealed: the papacy bears guilt for the rivers of blood unleashed in the Crusades. Its holy wars sowed centuries of hatred, fractured Christendom, enslaved the innocent, and betrayed the Gospel itself. The Vatican did not serve Christ in the Crusades; it served conquest, gold, and power.

The Inquisition and Witch-Hunts: Torture as Doctrine

If any proof were needed that the Vatican served not Christ but the adversary, it is found in the machinery of terror that it created and blessed under the name of the Inquisition. Here cruelty was not the excess of zealots nor the rash act of mobs — it was codified, sanctioned, and ordered by papal decree. Torture and death became not only tolerated but sanctified as instruments of doctrine. The bulls of popes transformed the rack and the stake into holy sacraments of Vaticans power.

The precedent was laid with Innocent IV's bull *Ad extirpanda* (1252). This decree authorized the use of torture in the pursuit of "heretics", declaring that magistrates could torture them to elicit the "truth" provided their lives and limbs were not destroyed. In practice, this restriction meant nothing. Men and women were stretched on racks until their joints burst, burned with irons, crushed with weights, their fingernails torn out, their flesh flayed — all in the name of Christ. The pope himself had ordered it.

Two centuries later, in 1484, Innocent VIII issued *Summis desiderantes affectibus*, launching the great European witch-hunts. With this bull he declared that witches, in league with demons, were blighting crops, murdering infants, and polluting the faith — and he empowered inquisitors Heinrich Kramer and Jacob Sprenger to hunt them down. This decree gave birth to the *Malleus Maleficarum*, the "Hammer of Witches," the most infamous manual of torture and execution in history. For centuries thereafter, women — mostly the poor, the vulnerable, the midwives, and the widows — were bound, drowned, and burned alive under papal "blessing".

These bulls were not forgotten accidents; they became the law of Christendom. The Inquisition spread its tribunals across Europe and the New World, its prisons filled with

victims accused of “heresy, witchcraft, or blasphemy”. Entire villages trembled at the sound of its approach. The pope’s signature lay behind every rack turned, every fire lit, every scream in the dungeon.

The charge therefore is clear: the Vatican made torture into policy and murder into doctrine. With *Ad extirpanda* and *Summis desiderantes*, it legalized the breaking of human bodies and the burning of human flesh. What Christ forbade — judgment, cruelty, murder — the papacy commanded, declaring it “holy work”.

This is no Church of Christ. It is the synagogue of Satan, where bulls are signed in blood and decrees are enforced with fire. The Inquisition unmasks the papacy not as a shepherd of souls but as the jailer of mankind, chaining the world in terror under the guise of faith.

If papal bulls laid the foundation, the Inquisition courts became the machinery that carried terror into every town and village of Christendom. These were not courts of justice but tribunals of fear, their purpose not truth but obedience, their method not informing but torture, and their fruit not repentance but ashes. Under the banner of Christ, the Vatican constructed a system that judged men and women guilty before they even entered its chambers.

The accused were brought in chains, often denounced by neighbors, rivals, or anonymous informants. Once accused of heresy, acquittal was nearly impossible. Inquisitors were both prosecutor and judge; defense was forbidden; appeals were vain. The “confession” — wrung out by rack, strappado, or flame — was the only proof needed. Silence was taken as guilt, protest as rebellion, recantation as proof of damnation. Every mechanism ensured condemnation, not justice.

The sentence was death. “Heretics” — a word applied as broadly as needed, from Cathars to Waldensians, from Jews to free-thinkers, from women accused of witchcraft to reformers — were dragged to the stake and burned alive. Entire families were consumed in fire. The smoke of these autos-da-fé rose above the cities of Spain, Italy, France, and beyond, a visible reminder that the Vatican’s God was not the Christ of mercy but the Moloch of flames.

Nor was this only about belief. The Inquisition became a tool of plunder. Once accused, the victim’s property was stolen by the Church. Lands, houses, livestock, and wealth were seized, enriching the inquisitors and filling papal treasuries. To accuse was to profit, and many denounced their neighbors not from zeal but from greed. Thus the tribunal of faith became also a tribunal of theft, where poverty and ruin were the lot of the accused, and gain the lot of the inquisitor.

This cycle of accusation, torture, burning, and plunder created a reign of terror that lasted centuries. No one was safe. The Church, which preached that Christ came to set the oppressed free, became the greatest oppressor, chaining bodies, destroying lives, and feeding itself on the spoils of its victims.

Thus the charge is plain: the Inquisition courts burned men and women alive, stole their property, and called it holiness. What was in truth murder and robbery was clothed in

vestments and “blessed” with papal bulls. The fire of the stake was not the light of Christ but the flame of hell itself, tended by priests who claimed to serve God.

If the Inquisition struck terror into thinkers, reformers, and dissenters, the witch-hunts multiplied that terror a hundredfold, turning whole populations against their own mothers, daughters, and neighbors. With papal sanction, Europe plunged into an orgy of suspicion and blood, where women — most often the poor, the widowed, the midwives, and the healers — became the scapegoats for every misfortune.

The beginning can be traced to Pope “Innocent” VIII’s bull *Summis desiderantes affectibus* (1484). In it, he declared that witches, in league with demons, were responsible for calamities: failed harvests, sickness of livestock, death of infants, and even storms. With this decree, he granted inquisitors the authority to pursue, torture, and execute those accused of witchcraft. The papal seal thus transformed rumor into law, and fear into sanctioned policy.

What followed was a holocaust of the helpless. The infamous manual *Malleus Maleficarum*, written by inquisitors Kramer and Sprenger and “blessed” by the papacy, provided detailed instructions for interrogating and destroying suspected witches. It prescribed torture as the surest path to confession, describing in chilling detail how women should be stripped, bound, pricked with needles, stretched on racks, and burned. Every denial was proof of guilt, every scream of pain proof of pact with the devil.

Across Europe, thousands perished. Some were drowned, tied hand and foot and cast into rivers: if they floated, it was proof of guilt; if they sank, they were innocent but dead. Others were burned alive, tied to stakes in marketplaces as crowds gathered to watch their bodies consumed. Still others were broken on wheels, torn apart with pincers, or left to rot in dungeons after endless torture.

The victims were overwhelmingly women, though men too were sometimes accused. They were those most vulnerable to slander: the poor, the old, the solitary, those with knowledge of herbs and healing, those who fell outside the protection of powerful families. Their only crime was weakness, their only defense silence, their only judge the inquisitor with papal authority in his hands.

The witch-hunts, though carried out by local courts, bore Vaticans “blessing”. The papacy’s bulls and manuals gave theological justification, its inquisitors carried the fire, its theology turned superstition into dogma. And while women burned, the Vatican profited — extracting fees for trials, stealing the property of the condemned, and strengthening its grip over terrified populations.

Thus the charge is clear: the Vatican unleashed witch-hunts that consumed tens of thousands of innocents, mostly women, in fire and water. It clothed misogyny and fear in the vestments of holiness, and made murder a sacrament. Where Christ had defended the outcast and the weak, the papacy condemned them to torture and ashes.

If one book may be called the scripture of cruelty, it is the *Malleus Maleficarum* — “The Hammer of Witches.” Written in 1486 by inquisitors Heinrich Kramer and Jacob Sprenger,

and published with papal approval, it became the handbook for witch-hunters across Europe for centuries. It was the codification of suspicion, fear, and torture into a systematic manual of death.

The bull of Pope Innocent VIII, *Summis desiderantes affectibus*, had already given inquisitors authority to hunt witches. But with the *Malleus Maleficarum*, the papacy gave them their law. The book was dedicated to "Innocent" himself, who "blessed" its purpose. Under his seal, this manual of sadism was spread throughout Christendom, reprinted in dozens of editions, second only to the Bible in its circulation.

Its contents are infamous. The *Malleus* argued that women were more prone to witchcraft because they were weaker, more carnal, and more easily deceived. It laid out step-by-step procedures for interrogation: strip the accused naked, shave her body, search for "devil's marks," bind her with cords, starve her, rack her, crush her, burn her. It declared that denial of guilt was itself proof of guilt, and that torture could and should be repeated until confession was extracted. The manual was not a fringe document: it was papally endorsed, taught as law, and enforced by inquisitors with Vatican's blessing.

The irony is unbearable. The pope who authorized this reign of terror bore the name "Innocent". But there was nothing innocent in his decrees. Under him, women were drowned, burned, broken, raped under torture, and cast into fire. Under him, superstition was enthroned as theology, and cruelty was proclaimed as holiness. His very name became a blasphemy, a mockery of justice: "Innocent" presiding over oceans of blood and mountains of ash.

The *Malleus Maleficarum* reveals the papacy's heart laid bare. It was not the defender of truth, but the architect of lies; not the shepherd of souls, but the hammer of the weak. The Church that claimed to follow Christ, who defended the woman taken in adultery, gave the world instead a manual on how to destroy women in the name of God.

Thus the charge is sharpened: the papacy, through "Innocent" VIII, canonized cruelty into doctrine, binding the Church to an age of terror. The *Malleus* is not a relic of superstition but a monument to Vatican's hypocrisy, a black book that shows how the Vatican served not Christ but the spirit of destruction. And the man who bore the name "Innocent" is remembered not for purity, but for blood.

When the record is laid bare, the truth cannot be denied. The Inquisition and the witch-hunts were not aberrations, not excesses of zeal, not the mistakes of misguided men. They were the deliberate, codified, and papally sanctioned system of terror, running for centuries across Europe and the New World. They reveal the papacy's true spirit: cruelty enthroned, greed disguised as holiness, and Christ's name used as a mask for sadism.

In Christ's Gospel there is no torture, no stake, no rack. He forgave the adulteress, healed the sick, set captives free. But the Vatican inverted His words, replacing forgiveness with fire, healing with torment, and freedom with chains. It declared that breaking bodies was a holy duty, that burning women was obedience to God, that stealing property from the condemned

was the rightful reward of the Church. In this inversion, the adversary revealed himself: cruelty masquerading as justice, greed clothed in piety, and sadism proclaimed as faith.

The fruits were plain. Hundreds of thousands perished. Families were shattered, villages emptied, cultures destroyed. Fear became the air people breathed: the knock at the door, the whisper of accusation, the scream from the dungeon, the smoke rising over the square. These were not stray events; they were the rhythm of life under Vaticans rule.

And what did the papacy gain? Wealth, power, and obedience. The Inquisition filled its coffers with confiscated property, its priests enriched by the misery of others. The witch-hunts ensured terror of dissent, stamping out every voice that might question papal authority. The name of Christ became the branding iron of tyranny, wielded not to save but to enslave.

Thus the verdict is sealed: the Inquisition unmasks the papacy as the synagogue of Satan, where cruelty is doctrine and greed is sacrament. The smoke of the stakes, the cries of the tortured, the ashes of the innocent — these are Vatican's true liturgy. The spirit that ruled in the papal courts was not the Spirit of Christ but the spirit of destruction, wearing His name as a mask.

So ends this chapter of the indictment. The Inquisition and witch-hunts testify that the Vatican's holiness is a lie, its throne a tribunal of death, its spirit not divine but demonic. And the charge stands: the papacy has used Christ's name not to bless the world but to torment it.

The Destruction of the Indies: The Vatican's Harvest of Blood

When the ships of Spain, bearing crosses on their sails and priests in their cabins, reached the shores of the Indies, the native peoples came forth with open hearts. They brought gifts of gold and fruit, offered food and water, and welcomed the strangers as gods. Yet the Church of Rome, which blessed these voyages and consecrated them as holy, had sent not missionaries of light but harbingers of darkness. What followed was not conversion but massacre.

In Hispaniola, Las Casas recounts, the Spaniards butchered the inhabitants as though reaping a field. They cut infants to pieces before their mothers, hanged chieftains by thirteens in mockery of Christ and his apostles, and burned whole villages alive. The priests who accompanied them preached sermons over the smoking ruins, thanking God for victories. In less than fifty years, an island once filled with millions of souls was left barren — a land of bones and silence.

The Vatican called these men *Christians* and granted them absolution. Papal bulls such as *Inter Caetera* and *Dum Diversas* had already sanctified conquest and enslavement, granting the kings of Spain and Portugal dominion over every land not ruled by Christians. Behind those decrees stood the hand of the papacy, blessing greed and murder as divine enterprise. Thus began the Church's blood harvest in the New World — a holocaust sanctified by Rome, baptized in fire, and recorded by its own witnesses.

The massacres were only the beginning. After the first frenzy of conquest, the Vatican's chosen conquerors built a system of slavery so vast that no pharaoh or emperor of old could rival it. They called it the *encomienda* — a holy trust, they claimed, in which the natives would be taught the faith. In truth it was nothing but the organized seizure of human lives. Men were branded on the face with the iron seal of their Spanish masters; women were taken as concubines; children were driven like beasts of burden to carry loads of gold and grain. Entire villages were assigned to priests and officials "for their spiritual care," and those same priests worked them to death in mines and fields.

Las Casas describes how the miners descended each dawn into the mountain caverns of Hispaniola and Cuba and never returned alive. The air was poison, the shafts flooded, the food meager. The people of the islands, once strong and generous, were reduced to ghosts who staggered under their burdens until they collapsed. When they fell, the overseers cut them down with swords or left them to die in the pits. The women, their husbands gone, were forced to till the fields while their infants starved. He writes that "a million souls perished by labor alone," their bones whitening the roads that led from the mines to the ports of Spain.

In Nicaragua and Guatemala the same scenes repeated: captives chained by the neck, driven in columns, flogged when they stumbled. Priests marched beside them carrying crucifixes, blessing the captors and exhorting the victims to obedience "for the love of God." In New Spain, where the Aztec cities once shone with gardens and temples, the Spaniards burned libraries, razed shrines, and slaughtered unarmed priests upon their altars. They poured molten metal down the throats of nobles to learn where gold was hidden. Las Casas recounts that they hanged lords from trees and tested the sharpness of their blades on the bodies of living men.

The Vatican's silence was its complicity. The papal legates who accompanied the conquistadors offered masses of thanksgiving after each campaign. Rome received the tribute of gold and silver from across the ocean, coin minted from the sweat and blood of enslaved nations, and called it a miracle of providence. When friars and witnesses cried out against the cruelty, their petitions were buried, their words branded as sedition. The popes issued new bulls commanding gentleness, yet the chains remained, and the killing went on. What was proclaimed as a crusade of salvation became an industry of annihilation.

Thus the Church's mission in the New World stood revealed: the cross on the sails was not a sign of mercy but a sword of conquest. The Indians were baptized in their own blood, their souls offered up to a God whose priests had forgotten His name. The Vatican that had blessed the crusaders of the Middle Ages now blessed the conquerors of the Americas; the same spirit that burned heretics in Europe burned nations across the ocean. In the ruins of those civilizations lies the clearest evidence of what happens when faith is chained to greed and sanctified by power.

From island to continent, the fire spread. Once Hispaniola and Cuba were ruined, the conquerors turned toward the mainland, carrying the Pope's banner and the promise of indulgence. In Mexico, a land of cities more splendid than any in Europe, the Spaniards came as locusts come to a field. Under the guise of alliance and conversion, they entered the

capital, Tenochtitlán, and slaughtered its unarmed celebrants in their temples. The streets ran red for days; corpses choked the canals; the air grew foul with death. Those who survived famine and pestilence were bound in chains and driven to rebuild their own cities as prisons for their people.

In Guatemala, Las Casas himself witnessed soldiers cut the hands from prisoners so they might not bear arms again. Whole villages were penned into huts and set aflame for failing to bring tribute. The cries of mothers and children mingled with the chanting of priests who declared that the victims were dying "for the greater glory of God." The conquerors forced survivors to march for leagues under the sun without food or water, until they dropped upon the roads. Their deaths were counted as divine victories.

In the high Andes of Peru, the same pattern took shape — the papal bulls translated into chains, the sacraments into instruments of enslavement. When the Incas surrendered in peace, offering gold and pledges of friendship, their emperor Atahualpa was seized, ransomed, and strangled by men who knelt in prayer as they killed him. The treasures of Cusco and Cajamarca were looted and melted into bars for the Vatican's coffers. Bishops and friars blessed the armies that turned temples into cathedrals, renaming gods and nations with Latin tongues. What had been a civilization of millions was reduced to a graveyard in a single generation.

Everywhere the same justification echoed — *conversion*. But the conversions were forced with lash and fire, baptism performed at sword's point, confession extracted under threat of death. The conquered were told that refusal to obey the pope meant rebellion against God Himself. Thus they were enslaved not only in body but in conscience. Las Casas wrote that "in all the Indies there was no land where the Gospel was preached without blood," and the truth of it reached even to Spain, though the popes and kings silenced their guilt with gold.

By the mid-sixteenth century, entire nations had disappeared. Islands that once held millions lay empty; forests grew over abandoned towns; bones littered the fields where friars now planted vineyards for communion wine. The very ground of the New World became the altar of an unholy faith — a church not of Christ but of conquest, where the blood of innocents replaced the bread of life. And over all of it, Rome's voice proclaimed blessing, as if heaven itself had decreed the harvest of souls by fire and steel.

Once the kingdoms had fallen, the conquerors turned from killing bodies to killing memory. The cross was raised where temples had stood, idols were burned in public squares, and the very names of gods and ancestors were forbidden. Friars entered the towns with fire in one hand and holy water in the other, commanding the people to destroy their own altars. In Mexico the Franciscan Diego de Landa gathered the painted books of the Maya—volumes of centuries of history and science—and consigned them to the flames in 1562. Libraries that had preserved astronomy, medicine, and law were reduced to ashes.

Missionaries of the Dominicans, Franciscans, and Jesuits came by the thousands. Some sought sincerely to teach and protect, but many became instruments of conquest. Behind their processions marched soldiers; behind their hymns came chains. Baptism was forced in rivers

under threat of the sword; confession meant submission to Spanish rule. Those who clung to the old ways were branded sorcerers and burned. In Peru and Chile, Jesuit "reductions" gathered whole populations into fenced mission towns where every aspect of life—marriage, language, labor—was controlled by the fathers. The missions were defended by colonial troops whom contemporary records called *soldados de la fe*, "soldiers of the faith," enlisted to suppress rebellion.

Spanish chronicles such as *Relacion de las cosas de Yucatán* and *Crónica del Perú* describe friars accompanying punitive expeditions, blessing cannon before battle, and dividing captives afterward for forced labor. Las Casas lamented that "those who came to preach peace marched with lances." The Portuguese clergy in Brazil did the same, sanctioning raids to supply slaves for plantations nominally owned by monasteries. Wherever the papal bulls of Alexander VI and Julius II were read aloud, conquest was declared lawful and the enslavement of "infidels" justified as a holy work.

Thus the destruction of the Indies was not only the ruin of peoples but the annihilation of their souls' inheritance. The Vatican's missionaries and mercenaries—whether clothed in cassock or cuirass—became the same instrument: the sword that silenced, the sermon that erased. By the end of the sixteenth century, the cultures of the Americas lay as ashes beneath the altars of foreign gods. The blood of the slain was mingled with the ink of baptismal records, and the Gospel of life was turned into a decree of extinction.

After the lands were conquered and the peoples enslaved, the Vatican's justification for plunder took on the language of salvation. Priests preached that the wealth drawn from the Indies would serve to build churches and spread the faith, that the blood and sweat of the conquered were offerings for the glory of God. Thus greed was baptized as piety. The friars and bishops who supervised the mines and plantations declared that forced labor was penance for paganism, that toil and suffering would cleanse the souls of the Indians from their supposed idolatry. In this way, theology itself was forged into the chain that bound them.

Las Casas wrote that when the Spaniards melted down the gold of the temples, the priests would bless the ingots before they were shipped to Europe. The gold was called "the treasure of the faith," and upon its arrival in Seville, a tenth part was claimed by the Church. From there it passed through the hands of bishops, cardinals, and finally the Vatican itself, adorning basilicas and reliquaries, purchasing relics and indulgences, paying the stipends of popes who praised the conquest from their marble thrones. The altars of Vatican glittered with the metal of the Indies, and the Church proclaimed it a triumph of divine providence.

Behind this gilded theology lay a terrible mindset. The Vatican's doctrine of "just war" declared that non-Christian nations who resisted conversion were "enemies of God", and that their lands and lives were forfeit. Under this teaching, every act of conquest was framed as an act of "mercy"—slavery became "salvation", and annihilation the "will of heaven". Las Casas, who saw the result with his own eyes, called it the greatest crime ever committed under the sun. Yet his pleas met silence from Rome, for the system he condemned had become the foundation of the Church's wealth and dominion.

The Vatican's defenders have long claimed that the massacres in the New World were the work of the Spanish Crown alone. Yet the chain of command leads directly to Vatican. The papacy did not wield the sword with its own hand, but it forged the sword, blessed it, and gave it purpose. The conquest of the Americas was made lawful, even sacred, by papal decree. In 1452, Pope Nicholas V issued *Dum Diversas*, granting Portugal the right "to invade, search out, capture, and subdue all Saracens and pagans whatsoever," and to consign them to perpetual servitude. Three years later, *Romanus Pontifex* expanded the same privilege to all lands discovered beyond Europe. And in 1493, soon after Columbus returned with tales of new islands, Pope Alexander VI delivered *Inter Caetera*—a bull dividing the non-Christian world between Spain and Portugal, commanding that the inhabitants be converted or subdued for the faith. These documents were the foundation of empire and the script of enslavement. They were read aloud by conquistadors as justification for conquest; they were copied and stored in colonial archives as the charter of divine right.

Every massacre, every chain, every burning village in the Indies bore the seal of those bulls. The Vatican papacy stood at the root of the system: it consecrated the violence, declared it holy, and excommunicated none who practiced it. The priests, friars, and bishops who served in the colonies were not independent agents but members of the Church's hierarchy, sworn to Vaticans's authority. Their dioceses existed by papal appointment; their missions carried papal sanction. When they baptized with blood and fire, they did so under orders that descended from the Vatican itself. The so-called "Spanish Church" was not separate from the Vatican one—it was its extension overseas, bound by canon law and papal bulls.

The rewards of that conquest flowed back to the same source. The *diezmo real*, a royal tithe of one-tenth of all colonial revenue, filled ecclesiastical coffers. Gold and silver from the mines of Peru and Mexico adorned Vatican altars and bought indulgences for the rich. Missionary orders grew vast and wealthy, their power secured by the resources of enslaved peoples. The Vatican's silence amid these horrors was not ignorance but complicity. Popes issued gentle admonitions when reports of cruelty reached Europe, yet never revoked the bulls that made conquest "holy". They blessed new expeditions, canonized conquerors, and praised kings who "spread the faith" by sword and chain. In this, the Vatican was not merely a spectator but the spiritual architect of genocide.

Thus the destruction of the Indies was not the act of a distant empire gone rogue; it was the outcome of a theology of domination born in Vatican and imposed upon the world. The papal pen wrote the laws that enslaved nations, and the papal treasury grew fat upon their ruin. The Vatican may not have marched in armor in this case, but its seal lay upon every blade.

Modern Crimes

The crimes of the Vatican are not relics of the Middle Ages. They are not buried with the ashes of the Inquisition nor ended with the collapse of crusading zeal. They live still, exposed

in our own time, staining the present with the same evil that marked the past. The papacy today remains what it has always been: a house of demons, where sin is protected, victims are silenced, and the name of Christ is used as a shield for depravity.

The most damning evidence lies in the sexual abuse of children by priests, crimes repeated across continents, from America to Ireland, from Australia to Poland. For decades, thousands of children were molested, raped, and scarred for life by men who wore the collar of Christ. Their pain is beyond telling: broken innocence, lifelong trauma, families torn apart. Yet more monstrous than the crimes themselves was the Vatican's systematic cover-up.

This cover-up was not an accident. It was law. In 1962, under Pope John XXIII, the Vatican issued the secret document *Crimen sollicitationis*, instructing bishops to handle cases of clerical sexual abuse not through civil courts but within the Church. It imposed secrecy under pain of excommunication, ensuring that victims remained silenced and perpetrators protected. Far from seeking justice, the papacy conspired to hide the truth, moving predators from parish to parish, allowing them to prey upon more children under the veil of holiness.

The consequences were catastrophic. Generations of children grew up with nightmares, shame, and ruined lives, while their abusers were honored as "fathers" and "shepherds." Bishops who concealed abuse were promoted, not punished. Papal apologies came only after exposure, and even then, they were laced with evasion, excuses, and refusal to confront the systemic nature of the crime.

The Vatican, which claims to hold the keys of heaven, used those keys to lock the truth away. It became not a refuge for the innocent but a fortress for predators. This was not holiness but horror, not shepherding but devouring.

Thus the charge is set forth: the Vatican remains, even in our own day, a house of demons. Its priests defiled the innocent, its bishops shielded the guilty, its decrees enforced silence, and its popes presided over it all. By its fruits it is known, and its fruits are rape, secrecy, and destruction of the weakest. This is not the Bride of Christ but the whore of Babylon, clothed in scarlet and drunk with the blood of the saints — and of the children.

If the violation of children shows the papacy's contempt for innocence, the violation of nuns and seminarians reveals its contempt for holiness itself. Those who devoted their lives to prayer and service — women who took vows of chastity, young men preparing for the priesthood — became prey within the walls of the Church, their consecration mocked, their vows defiled by the very men who claimed to lead them.

Reports from across the world have exposed this hidden rot. In Africa, India, and Europe, priests and bishops coerced nuns into sexual slavery. Some were told that submission was obedience to God. Others were threatened with expulsion from their orders if they refused. Pregnancies were concealed, abortions forced, children abandoned — all to protect the reputation of the perpetrators and the Vatican's image of sanctity. These crimes were not isolated. Vatican reports themselves admit that the abuse of nuns by clergy is widespread, systemic, and ongoing. And though now exposed to the light, such corruption may be far

older than modern records reveal — a sickness that has festered in the Vatican's depths for centuries, perhaps for millennia, passed from generation to generation beneath the veil of holiness.

Nor were men spared. In seminaries, young candidates for the priesthood were subjected to harassment, assault, and predation by older clergy. Many were coerced under the guise of "spiritual direction." Some were threatened with loss of vocation if they resisted. These institutions, meant to train future priests, became hunting grounds where predators groomed and trapped the vulnerable, while superiors turned a blind eye. This was not a case of a few predators hiding within a holy church, as the Vatican's defenders claim, but the outward sign of a deeper system built into the Vatican Church itself. The scandals exposed so far represent only those caught and reported; they are the tip of an iceberg of abuse embedded in the wider membership of the Vatican hierarchy — a culture of power, secrecy, and impunity that has enabled such crimes for generations.

The Vatican's response has been the same as with children: silence, cover-up, buying up victims and thus crimes and protection of abusers. Nuns who spoke out were silenced or expelled from their convents. Seminarians who resisted were dismissed. The predators remained, shielded by the clerical viel of secrecy. The walls of monasteries and seminaries, which should have been sanctuaries, became prisons where abuse flourished unchecked.

Thus the charge deepens: the Vatican has permitted, concealed, and perpetuated the rape of those who entrusted their bodies and souls to its care. Nuns violated, seminarians defiled — this is the true face of the priesthood that dares call itself holy. These crimes strip bare the mask of sanctity and reveal a system of domination and predation.

The papacy, which calls itself the spouse of Christ, allows His supposed brides to be treated as chattel. It claims to train shepherds, but instead breeds wolves. It is not the household of God but a brothel in vestments, where consecration is mocked and devotion is betrayed.

Thus stands the charge: the Vatican's crimes are not confined to the past but thrive in its very heart today. The rape of nuns and seminarians proves again that Vatican is not a holy city but a house of demons.

If the papacy's spiritual crimes have stained souls, its financial crimes have stained nations. For centuries, the Vatican enriched itself by selling indulgences and looting victims of the Inquisition. In the modern age, these same instincts of greed took new form in the halls of the Vatican Bank — a financial empire cloaked in holiness but operating with the secrecy of a criminal syndicate.

The Istituto per le Opere di Religione (IOR), known simply as the Vatican Bank, was founded to manage Church funds. In truth, it became a haven for laundering money, evading law, and sheltering the fortunes of the corrupt. Investigations over the last century have repeatedly revealed its shadowy dealings: mafia money washed clean through its accounts, dictators' wealth hidden in its vaults, embezzlement carried out under the protection of papal secrecy.

The most infamous scandal erupted in the 1980s with the collapse of the Banco Ambrosiano, whose chairman, Roberto Calvi — known as "God's Banker" — was found hanging under Blackfriars Bridge in London, in what many believe was a ritual mafia killing. The Vatican Bank was deeply entangled in the affair, accused of laundering billions through offshore accounts. While Calvi swung from a rope, the Vatican quietly paid hush money and denied responsibility. No pope was ever held accountable.

Nor did the corruption end there. In later decades, investigators uncovered the Vatican Bank's ties to organized crime, its involvement in laundering drug money, and its role in hiding assets from tax authorities. Even funds intended for charity were diverted into shady transactions. Whenever the truth threatened to surface, papal officials claimed reform, but secrecy always prevailed. The vaults remained locked, the accounts hidden, the scandals recurring.

The hypocrisy is staggering. The Church that once sold salvation now launders blood money. The institution that preaches poverty and humility shelters fortunes of tyrants and dons. The very bank that bears the name of "religious works" has been a channel for theft, bribery, and corruption on a global scale.

Thus the charge is laid: the Vatican, through its bank, has made itself the financial arm of darkness. It has laundered mafia wealth, sheltered dictators' gold, and turned offerings of the faithful into fuel for corruption. Christ drove the money changers from the temple; the popes built a temple for money changers and called it holy.

The Vatican Bank stands as proof that the papacy is not the steward of Christ's treasure but the treasurer of vice. Its wealth is stained with blood, its vaults echo with lies, and its profits cry out as evidence that Vatican serves Mammon, not God.

Sometimes the most damning witness comes not from enemies but from within. Such was the case with Fr. Gabriele Amorth (1925–2016), the Vatican's chief exorcist for decades. Known for performing tens of thousands of exorcisms and for his loyalty to Catholic tradition, Amorth was no critic from outside but a priest at the very heart of the Church. Yet his words stripped away the veil: "The devil is in the Vatican."

Amorth did not speak in metaphor. He described a corruption so deep that demonic influence was palpable in the hierarchy itself. He testified that senior clergy were guilty of worshipping Satan in secret rituals, of corruption that reached to the highest levels of the Curia, of networks of predators protected by silence. In his accounts, Satan was not at the door of the Church — he sat upon its throne.

These statements were not wild claims of an outsider. They came from the man the Vatican itself had entrusted with the fight against evil spirits. His words were reported in newspapers, recorded in interviews, and published in books. He declared that cardinals and bishops had been compromised by Satanic rites. He condemned the cover-ups of abuse as evidence of the adversary's grip. He pointed to the very Vatican Bank scandals as proof of the devil's hand.

Vatican tried to minimize his testimony, but the words could not be undone. The chief exorcist, whose life's work was casting out demons, declared publicly that the papacy itself had become the devil's dwelling. It was the clearest acknowledgment yet that the Vatican's corruption was not merely human weakness but spiritual bondage.

For centuries critics had called the papacy the Whore of Babylon, the seat of Antichrist, the throne of devils. Now one of their own, a man who wore their robes and spoke with their authority, confirmed the charge. The Vatican, by his own account, is not the fortress of Christ but the fortress of Satan.

Thus the charge deepens: even Vatican's own exorcist bears witness against her. The testimony of Fr. Amorth reveals what history and evidence already show — that the Vatican's symbols, deeds, and scandals are not the fruit of holiness but of demonic rule. The devil is not merely in the Vatican's shadows; he presides in its halls, in its people.

The evidence cannot be dismissed, for it speaks in the Vatican's own symbols, its own decrees, its own blood-stained history, and its own scandals of our own age. From the catacombs beneath St. Peter's to the papal bulls of torture, from the crusaders' rivers of blood to the inquisitors' flames, from the ghettos of Rome to the raped children and nuns of today, the fruit is one and the same: destruction, corruption, and evil clothed in vestments.

Christ Himself gave the measure by which every tree is judged: *"By their fruits you shall know them" (Matthew 7:16).* What then are the fruits of the papacy? Lies, forged decrees, indulgences sold for gold. Pogroms, crusades, inquisitions, man-hunts. Massacres of Jews and Muslims, burning of reformers, slavery of the New World. The rape of children, the violation of nuns, the laundering of mafia money. These are not the fruits of holiness but of corruption, the work of Demons themselves. These are not the works of Christ but of His adversary.

The popes have crowned themselves vicars of Christ, but their deeds reveal them as vicars of Satan. They have declared themselves fathers of the faithful, but their fruits show them as devourers of the flock. They have claimed to be the light of the world, but their symbols in the catacombs confess another light-bearer: Lucifer himself. By every measure of Scripture and history, Vatican's throne is not the seat of Peter but the seat of demons.

Thus the verdict is clear: the Vatican is not the Church of Christ but the synagogue of Satan. It is the harlot of Babylon, clothed in scarlet, drunk with the blood of saints and martyrs, deceiving nations with sorcery and lies. It has profaned the name of Christ and mocked His cross. It has enslaved, tortured, and murdered while calling itself holy.

The mask is torn away. The Vatican stands revealed not as the bride of Christ but as His betrayer. Its history is the record of evil enthroned, its present the witness of demons within. And its future, is the judgment proclaimed in Revelation: *"Babylon the great is fallen, is fallen… for her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:2, 5).*

So we testify, so we indict, and so we condemn. This is not the house of God. It is the dwelling of Satan.

The time for hesitation is past. The record is plain. The Vatican is not misunderstood, not misguided, not merely corrupt, not a place of men who just sinned and ask for forgivness. It is evil in its essence, a power that has cloaked itself in the garments of Christ while serving His enemy. The pope and his priests, who claim to stand as mediators between God and man, are in truth demons cloaked in vestments, wolves dressed as shepherds, devourers posing as fathers. Their lips mouth prayers, but their hands are stained with blood; their altars shine with gold, but beneath them lie bones of victims.

What stands in Vatican is not holy ground but a temple of evil. St. Peter's Basilica, raised on indulgences bought with the sweat of the poor, decorated with idols of sun and serpent, is not a house of God but a shrine to darkness. The catacombs beneath it bear witness: inscriptions to Lucifer, images of horned spirits, Christ twisted into Sol Invictus. Above ground, its courts echo with the cries of children violated, its treasuries gleam with laundered wealth, its councils reek of hypocrisy.

This is not the Church of Christ. Christ's church is where two or three gather in His name, where truth is spoken and love is lived, where the weak are protected and the poor lifted up. The Vatican is the opposite: a fortress of pride, a prison of cruelty, a marketplace of salvation, a den of devils masquerading as holy men.

Let no one be deceived. The pope is not the vicar of Christ but the mask of Antichrist. His cardinals are not princes of the Church but princes of Babylon. His bishops are not successors of the apostles but successors of Cain, who kill their brother and claim innocence. Their cathedrals are not sanctuaries but palaces of lies, where the adversary is enthroned upon marble and gold.

Thus the final charge is written: the papacy is a demonic institution, unworthy of reverence, unworthy of obedience, unworthy even of silence. Its crimes demand remembrance, its hypocrisy demands exposure, and its victims cry for justice. To bow before its altars is to kneel before evil; to honor its pope is to honor Satan himself.

So we close this indictment: The Vatican is not the city of God but the city of demons. Its pope and priests are not holy men but masked destroyers. Its cathedral is not consecrated ground but the throne room of darkness. And until it is unmasked and named for what it is, it will continue to profane Christ's name and poison the nations.

This book is not written for hatred, but for remembrance. Behind every papal bull, every crusade, every inquisition, every scandal, there are human faces: children violated, mothers burned, fathers tortured, cultures destroyed, nations enslaved. Their names are often lost, their graves unmarked, but their blood cries out from the earth. They are the silent witnesses to the Vatican's long reign of darkness. Their suffering is the truest indictment of Vatican, and their memory is sacred.

To remember them is to see the Vatican as it truly is. Strip away the gold, the incense, the Latin chants, the cathedrals, and what remains is a power built on bones. Its symbols in the catacombs, its bulls of blood, its armies of crusaders, its inquisitors with racks and fire, its priests defiling children and nuns — all these testify louder than any commentary. The Vatican is not Christ's Church. It is the false church foretold in Scripture, the harlot riding the beast, drunk on the blood of the saints.

And let this be a warning to all who still kneel at its altars. To support the Vatican is to support its deeds. To defend it is to defend its crimes. To offer it your loyalty is to offer yourself as an accomplice to the devil. Christ said, "You cannot serve two masters." No one can serve Christ and the Vatican. The choice is clear: come out of her, lest you share in her sins, lest you receive her plagues (Revelation 18:4).

This is not a call to hatred, but a call to truth. The true Church of Christ is not a marble palace in Vatican but a living fellowship wherever His name is honored in spirit and truth. The Vatican is a counterfeit — a mask of holiness hiding the face of evil. To unmask it is to free the captives, to honor the victims, and to bear witness to the Gospel that Vatican has betrayed.

Thus we close this indictment with three imperatives: remember, expose, and refuse. Remember the millions who suffered under the papacy's crimes. Expose the Vatican for what it is — not the Bride of Christ but the synagogue of Satan. Refuse to lend it legitimacy, wealth, or obedience. By doing so, you honor the victims and break the power of darkness.

So let the world hear this warning: The Vatican is not the Church of Christ. Those who defend it are not defenders of the faith but accomplices of the adversary. Come out from her, speak the truth, and walk in the light of Christ, not in the shadow of Vatican. Only then can the memory of the victims be honored and the Gospel reclaimed from the grip of the false church.

Appendices

Facsimiles of papal bulls (*Ad extirpanda*, *Summis desiderantes*)

No indictment is complete without the testimony of the accused in their own words. The Vatican's crimes are not merely written by its enemies; they are inscribed in its own decrees, stamped with its own seals, proclaimed from its own chancery. The papal bulls stand as monuments of guilt, preserved not in rumor but in parchment.

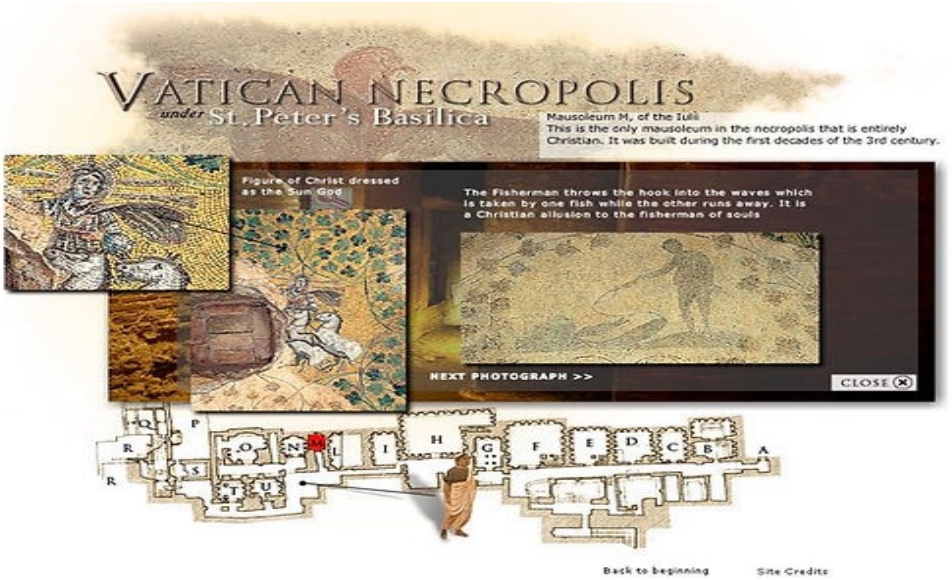
The first is "Innocent" IV's bull *Ad extirpanda* (1252). This decree legalized the use of torture in the pursuit of heresy. It declared that the accused could be "tortured to elicit the truth" so long as life and limb were spared — a hollow caveat, for in practice the Inquisition's torturers inflicted agonies that shattered bodies and minds without restraint. The bull was copied, enforced, and spread across Christendom, making the rack and the iron a normal instrument of papal "justice". It is the smoking gun that shows Vatican not only tolerated cruelty and sadism but commanded it.

The second is "Innocent" VIII's bull *Summis desiderantes affectibus* (1484). In this decree, the pope denounced witches as servants of demons who blighted fields and murdered children. He empowered inquisitors Kramer and Sprenger to pursue them without hindrance. This bull became the foundation for the *Malleus Maleficarum*, the handbook of cruelty that prescribed the burning of thousands. Here we see papal ink turned into fire, doctrine converted into execution, superstition enthroned as law.

These documents, preserved in the Vatican's own archives, reveal the mask torn away. The popes themselves — bearing the ironic title of "Innocent" — bound Christendom to centuries of blood and ash. Their decrees were not stray misjudgments; they were law, written in Latin, sealed with lead, enforced with chains and flame.

To reproduce these facsimiles is to let the Vatican condemn itself. The very parchment and ink show the truth: that the throne of Peter has been used not to bind and loose sins, but to bind men in chains and loose fire upon women and children. The papal bulls are Vatican's own confession, preserved for history as proof that the Vatican is not the shepherd of Christ's flock but the jailer and butcher of mankind.

Photographs of Vatican necropolis inscriptions


VATICAN NECROPOLIS
under St. Peter's Basilica
Mausoleum H, of the Iulii
This is the only mausoleum in the necropolis that is entirely Christian. It was built during the first decades of the 3rd century.
Figure of Christ dressed as the Sun God
The Fisherman throws the hook into the waves which is taken by one fish while the other runs away. It is a Christian allusion to the fisherman of souls
NEXT PHOTOGRAPH >>
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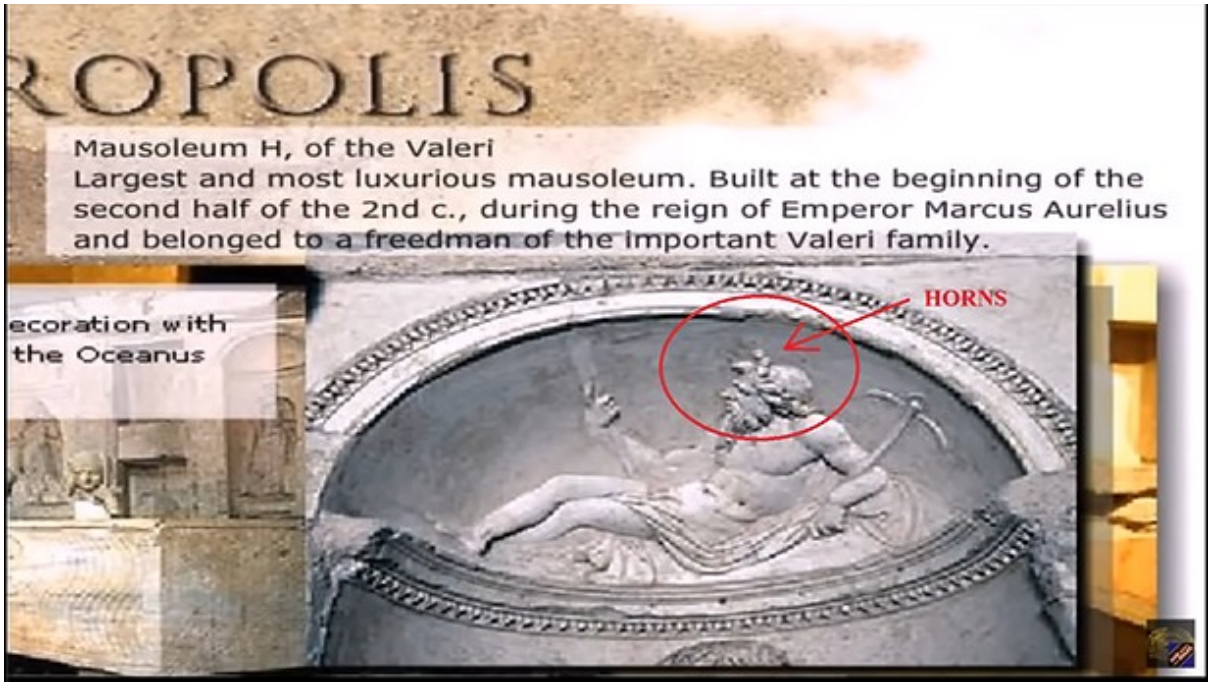
Here you can see Jesus Christ dressed as Sun God. Sun worshipping is known for a long time as one of the main practices in Paganism.


ROPOLIS
Mausoleum H, of the Valeri
Largest and most luxurious mausoleum. Built at the beginning of the second half of the 2nd c., during the reign of Emperor Marcus Aurelius and belonged to a freedman of the important Valeri family.
ecoration with
the Oceanus
HORNS

As we are in this mausoleum we can see there is lots of false Idols. And on the wall depiction of creature with horns. Vatican keeps these down at St Peters Basilica.

We also see in the same room two Geniuses with bat wings portrayed on the walls.

Here in this room they have a vase that has an image of Medusa. So here underneath the Vatican they have a Medusa. This is a vase that could be removed easily yet it is kept

underneath the Vatican. If you think the Vatican was a holy church they would have removed that. People would think underneath the Vatican they would have things that are sacred, and not foreign Gods. What do you think they do in these chambers underneath the Vatican? They worship these false idols. If it was a true church it would not be doing it for the sake of art, especially with all the evil things that are happening in the Vatican.

VATICAN NECROPOLIS
under St. Peter's Basilica
Mausoleum U
The façade of this mausoleum is completely hidden behind 16th c. foundations
Depiction of Lucifer, (that is 'Light-bearer'), the morning star. On the opposite wall there is a drawing of Vesper, the evening star, cosmic symbols of the human life cycle
Go Back
Proceed on to Mausoleum T
Back to beginning
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Now lets move on into room U. Here we find the ultimate truth of what this religion actually worships. Here on the wall it says there is a depiction of ***Lucifer, that is the Light bearer, the morning star.*** *On the opposite wall there is a drawing of Vesper, the evening star, cosmic symbols of the human life cycle. We find out that when we get to room U there is a clear depiction of* ***LUCIFER!*** *Unerneath the Vatican.*

*For remindance****:***

Isaiah 14:12, NIV:

How ***you have fallen from heaven,***

***morning star**, son of the dawn!*

***You have been cast down to the earth**,*

you who once laid low the nations!

Isaiah 14:12, KJV:

*How art **thou fallen from heaven, O Lucifer, son of the morning**! How art thou cut down to the ground, which didst weaken the nations.*

Revelation 12:9, KJV:

*And the great dragon was cast out, that **old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and his angels were cast out with him.*

Excerpts from Bartolomé de las Casas' "*Short Account of the Destruction of the Indies*"

Few documents testify more clearly to the Vatican's role in bloodshed than the *Short Account of the Destruction of the Indies* (1542) by Bartolomé de las Casas, a Dominican friar who witnessed the conquest of the Americas. Written to the King of Spain, his words expose the cruelty unleashed under Vaticans papal bulls that divided the New World and blessed its plunder.

Here are excerpts that speak for themselves:

"The Spaniards entered the land like ravening wolves, tigers, and lions, long famished for food, falling upon the timid and gentle lambs that our Lord had given into their care."

"So great were the cruelties, so inhuman the slaughter, that in forty years more than twelve million souls have perished unjustly, through tyranny and infernal deeds."

"They spared no one, neither children nor the aged, nor pregnant women. They ripped them open, cut them into pieces, and impaled them. Some were burned alive, others hacked to death with swords, all under the pretense of serving God and the King."

"This was not war but a butchery. They destroyed entire kingdoms, leaving nothing but desolate wastelands filled with corpses. And always the cry was: 'Long live the Pope, long live the King.'"

These passages reveal the pattern: mass enslavement, slaughter, and devastation, sanctified by the authority of the Vatican Church. The conquistadors carried papal bulls of Alexander VI, dividing the world between Spain and Portugal, proclaiming that the peoples of the Indies were subjects of Rome. Behind every massacre stood not only greed but papal blessing.

Las Casas himself, though a man of the cloth, did not hesitate to name these deeds for what they were: "demonic" and "infernal**."** His testimony, written five centuries ago, is evidence from within Christendom itself that the Vatican's legacy in the New World was genocide disguised as evangelization.

Thus these excerpts stand in this appendix as further proof: Vatican's crimes are not speculation but confession, written by one of its own friars, who witnessed its fruits and declared them to be the work of devils.

Passages from Church Fathers equating Lucifer with Satan

The Vatican has long sought to blur or disguise the truth of the inscriptions beneath St. Peter's, where "Lucifer" and "Vesper" are found preserved in stone. But the writings of the early Church figures themselves leave no ambiguity: from the earliest centuries, the name *Lucifer* was understood to refer to Satan, the adversary, as revealed in Isaiah 14:12 and confirmed in Revelation 12:9.

Here are their own words:

Tertullian (c. 155–220)

"How you have fallen from heaven, O Lucifer. This is no other than the devil, cast down from his height for pride and rebellion against God." (*Against Marcion*, Book V, ch. 11)

Origen (c. 185–253)

"Lucifer, who rose in brightness, fell to the earth when he sought to exalt himself. This fall is the fall of Satan, the deceiver of the world." (*Homilies on Ezekiel*)

St. Cyprian of Carthage (c. 200–258)

"Lucifer was once an angel of light, but by arrogance he became the devil. His name remains a warning to all who fall into pride." (*On the Unity of the Church*)

St. Jerome (c. 347–420) – translator of the Latin Vulgate

"Lucifer is the name given in Isaiah for the devil, who was once radiant but fell. For he who sought to be like the Most High became lowest of all." (*Commentary on Isaiah*, ch. 14)

St. Augustine (354–430)

"Lucifer is rightly interpreted as Satan, for he sought to rise in pride and was cast down into hell. From light-bearer he became prince of darkness." (*City of God*, Book XI, ch. 15)

Gregory the Great (540–604)

"Lucifer, the morning star, is none other than the devil, who shining once with brightness, fell into the pit of ruin." (*Moralia in Job*)

These voices, stretching from the second to the sixth centuries, all bear witness: Lucifer is Satan. The Fathers were clear, unanimous, and explicit. The adversary is not a misunderstood angel but the rebel cast down.

Thus the question must be asked: why then does the Vatican preserve inscriptions to *Lucifer* beneath its holiest shrine? Why did it once boast of them on its own website, only to quietly remove them when questioned? If the earlier Church figures equated Lucifer with the devil, then the Vatican's preservation and veneration of his name is not tradition but blasphemy.

This page therefore stands as proof that Vatican cannot claim ignorance. Its own Fathers equated Lucifer with Satan. To engrave his name beneath St. Peter's is not theology but idolatry, not Christian memory but Satanic homage.

Sources and References

This dossier draws from a wide range of texts, eyewitness accounts, papal decrees, archival material, and modern scholarship exposing the Vatican's symbols, deeds, and history. Below is a representative list of primary and secondary sources—many cited directly, others included as background for readers seeking to verify or explore further.

Primary Documents and Eyewitness Accounts:

– *The Holy Bible* (King James Version, New International Version): Isaiah 14:12; Revelation 12:9; Revelation 18; Matthew 7:16; Ezekiel 28.
– Papal Bull *Ad extirpanda* (Innocent IV, 1252).
– Papal Bull *Summis desiderantes affectibus* (Innocent VIII, 1484).
– *Malleus Maleficarum* (The Hammer of Witches), Heinrich Kramer & Jacob Sprenger (1486).
– *Donation of Constantine* and *Pseudo-Isidorian Decretals* (forged papal claims of supremacy).
– *Short Account of the Destruction of the Indies* – Bartolomé de las Casas (1542).
– *Julius Excluded from Heaven* – Erasmus (1517).
– Testimony of Fr. Gabriele Amorth (chief Vatican exorcist), various interviews and writings (1999–2013).

Historical Studies and Anti-Papal Literature:

– *History of the Popes* – Ludwig von Pastor.
– *The Crimes of the Popes* – A. Victors (various editions).
– *The Papacy: Its Origin and Early History* – Abbe Guettee.
– *The Two Babylons: Papal Worship Proved to Be the Worship of Nimrod and His Wife* – Alexander Hislop (1853).
– *Vatican Assassins* – Eric Jon Phelps (2001).
– *Inquisition and Liberty* – Henry Charles Lea.
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– *The Popes and the Jews in the Middle Ages* – Solomon Grayzel.
– *The Pope's Jews: The Vatican's Secret Plan to Save Jews from the Nazis* – Gordon Thomas (used critically to highlight contradictory claims).
– *Vatican Holocaust* – Avro Manhattan (1965).
– *The Vatican's Holocaust* – Avro Manhattan (exposing forced conversions in Croatia, WWII).
– *Murder in the Vatican: American Priests and the CIA Conspiracy* – Lucien Gregoire.

Modern Abuse & Financial Scandals:

– *Crimen sollicitationis* (Confidential Vatican instruction, 1962).
– Reports of the U.S. Conference of Catholic Bishops on clergy sexual abuse (2004, 2011).
– UN Committee on the Rights of the Child report on the Holy See (2014).
– *God's Bankers: A History of Money and Power at the Vatican* – Gerald Posner (2015).
– *The Vatican Exposed: Money, Murder, and the Mafia* – Paul L. Williams (2003).

Websites, Articles, and Archival Sources:

– Vatican's official website (archival pages on the necropolis beneath St. Peter's Basilica, including inscriptions of "Lucifer" and "Vesper" – later removed).
– Archival scans of papal bulls and inquisitorial manuals from digital collections of the Vatican Library and Library of Congress.
– Various survivor testimonies recorded in public inquiries (Ireland's Ryan Report, Australia's Royal Commission into Institutional Responses to Child Sexual Abuse, Pennsylvania Grand Jury Report).